Sr. John Hayward Kt. Dr. of Laws.

FLY FROM EVEL DOE GOOD

Gull. Pass. Fecit

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DAVIDS teares.

By Sr. John Hayward Knight, Dot. of Lawe.

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TO THE READER

HAuing finiſhed my SANCTVARY, and finding it to haue taken root and life for ſome continuance; I could not conceiue any better imployment of thoſe houres, which I haue reſolued to ſequeſter for exerciſes in this kinde,

then in making my conceptions legible vpon the Pſalmes of DAVID, which liuely deſcribe, both the forme and the force of true repentance. Partly in regard of the generall dignity of the whole book of Pſalmes, largely extolled by many; but chiefely in regard of the eminent excellency of theſe Penitentiall Pſalmes, which hereafter I intend particularly to declare. And herein I aime at no priuate end, but *deſigne*, and

Deſigne

resigne my endeauours wholly to the *Glory* of the All-powerfull GOD: to whom *Glory* is so proper, that nothing is more repugnant to reason, then either not to attribute it to him, or to seeke to draw it to our selues.

For albeit GOD, who is all fulnesse and perfection, cannot receiue accesse or increase, yet by prayſing and blessing his exteriour works, we enlarge and spread his glory to others. This praise and glory, because we

wee cannot incorporate into his essence, whereto no addition can bee made: wee are sayd to attribute to his NAME. For the NAME of a thing is separate, and externall from the thing which it serueth to signifie; and neither a part, nor of the substance thereof.

But wee on the other side, are inwardly hollow and empty, and alwayes wanting some amendment. Wherefore we haue enough to doe

to

to labour in repairing that. Wee muſt not play our part for exteriour ſhewes; but inwardly, within our ſelues, where no eyes ſhine but our owne. Otherwiſe wee ſhall bee like to an Egge long couered with ſalt; the ſhell whereof will be faire and ſound, but the inward ſubſtance altogether conſumed. Or like an vnwiſe-ſtarued beggar; more deſirous of a faire garment, then of neceſſary meat. He who ſeekes himſelfe abroade;

who regards more what he is to others, then to himſelfe; who doth honeſtly, becauſe he would be ſo eſteemed, ſhal neuer produce profitable effect. As the intention is vaine, ſo will be the euent. But if conſtantly wee purſue reaſon and piety; let approbation of others follow if it pleaſe: as neither vainely deſired, ſo not rigidly to bee contemned.

Much leſſe muſt they expect any benefit by their trauels, who retire them-

themſelues to priuate ſtudies. For they liue not out of themſelues, they ſtudy not other mens humours, they apply not their thoughts to the time. And this is the reaſon wherfore many well eſteemed for ſufficiency, whoſe vertue forbids them to be baſe, hang vnder the wheele, and cannot aduance. Yea, ſometimes it happeneth, that whilſt they are moſt honeſtly abuſed, men of ſcornefull and beggarly ignorance, ſeparate from all

all imitable qualities or endeauours, will be nimble to nippe from them ſuch ſmall matters as they haue.

I confeſſe I haue beene bitten by ſome ſuch Vipers, who think nothing ſufficient that they haue, nothing diſhoneſt that they doe. But I enuy not the grauell in any mans throat. It ſufficeth for mee, that I haue attained a quiet contented life, free either from anguiſh in my ſelfe, or enuy at others: free either from wiſhing

wiſhing great matters, or wanting ſome ſmall : a life fit for ſerious cogitations.

The rich compoſitions of Ancient times, I reuerence and admire; they doe not only ſatisfie, but aſtoniſh mee. I ſee them not to the depth, but I ſee them ſo farre, that I conceiue the fartheſt reach of our age cannot neerely approach them. Of mine owne productions, neuer any did fully content me, and the approbation of others

is no warrant to mine owne iudgement; tender and ſeuere in what I doe. They may happily bee ſomewhat ſprinkled ouer, but throughly dyed, I conceiue they are not. And in caſe any thing bee excuſable in them, it is not in regard of themſelues, but in compariſon of ſome other formeleſſe vnſinewy writings; wherto notwithſtanding I finde good allowance to bee giuen. Aſſuredly, knowing mine owne ignorance and defects, I wonder

wonder much at the constant assurance of many others.

But modesty forbids vs to speake good or ill of our selues. I haue here vndertaken a difficult taske, in writing vpon these high parts of Scripture. I did put forth two of these Psalmes at the first; for an assay, as before I did the like in my *Sanctuary*. And finding some acceptation, I haue now added a third: and intend to proceede in some of the rest. And

wherein

wherein I finde no encouragement from others, I will remaine satisfied with mine owne contentments. For by entertayning my thoghts in these sweet retreits, how many tedious & friuolous cogitations haue I auoyded? How many indignities and discontentments hâue I therein buried? Let others hungerly hunt after fauour and wealth, the common drudgery of the world: let them spend their spirit and honesty in vnciuill

vnder-

vnderminings. I desire and pray, that this heauenly harmony may alwayes ring in my eares; that I may close the last period of my life with one of these Songs of Sion.

Nunquid Zimri pax, &c.

Hom. II.

Ἐχθρὸς γὰρ μοι κεῖνος ὁμῶς
αἴδαο πύλησιν.
Οὐ χ ἕτερον μὲν κεύθει ἐνὶ
φρεσὶν ἄλλο δ' ἐίπῃ.

TAM grauis ille mihi nigri
quam limina ditis.
Ore alind qui fert, alind sub
pectore celat.

AS dale of death,
so doe I hate that kinde;
whose tongue from thought,
whose mouth dissents from
(minde.

DAVIDS TEARES.

PSALME VI.

O Lord rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

2 *Haue mercy vpon me, O Lord, for I am weaken: O Lord heale mee, for my bones*

bones are vexed.

3 *My soule is also sore troubled: but Lord how long wilt thou punish me?*

4 *Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.*

5 *For in death no man remembreth thee: and who will giue thee thankes in the pit?*

6 *I am weary of my groning, euery night wash I my bed, and water my couch with my teares.*

7 *My beauty is gone for very trouble: and worne away because of all mine enemies.*

8 *Away*

8 *Away from me all yee that worke vanity: for the Lord hath heard the voice of my weeping.*

9 *The Lord hath heard my petition: the Lord will receiue my prayer.*

10 *All mine enemies shall bee confounded and sore vexed: they shall bee turned backe; and put to shame suddenly.*

Of

Of the title and parts of this PSALME.

THE *inscription of this Psalme.*

2. *The Authour thereof.*

3. *Wherefore David watered his bed with teares.*

4. *Our conflicts in this life, and the weapons thereof.*

5 *Wherefore the iust are sayd to flourish like a Palme tree.*

6 *Wherefore this Psalme is intituled,* To him that vanquisheth.

7. *The part of this Psalme.*

THis is the first of those Psalmes which are called Penitentiall; and according to the version of Saint *Hierome* and of *Felix*, beareth this

this inscription or title, *A Psalme of Dauid to him that vanquisheth* (pro octaua) *for an instrument of eight strings.* I

For, that *Dauid* was the Author of this Psalme, it is nothing doubted; not onely because it hath beene both anciently and generally so receiued, but because diuers passages of the Psalme do plainly seeme to import no lesse. For therein is liuely expressed a most exquisite sense of sorrow & griefe; agreeable, as well to the greatnesse both of the person & sinne of *Dauid*, as to the large measure of grace, which afterward he did obtaine. *It* maketh mention also of (*stratum*) a kinde of couch vsed by men of eminent dignity; which as *Dauid* had defiled with adulterous embracements, so did he there chiefly exercise his sorrow, so did he there plentifully powre foorth his teares. Verely, as the sinnes of Princes are neuer small; so their great

II

III.

great sinnes require a great and high degree of repentance.

IIII. Now, in this life we are neuer at perfect peace, we are trauayled with continuall conflicts, wherein some armour is of necessary vse. But in these spirituall combats, sorrow, sighes, groanes, and teares are the onely armour of defence, the onely weapons of aduantage, by which we atchieue true victory and triumph. For this cause it

V. Psal. 92. 11 is sayd, that *the iust shall flourish as a Palme tree.* For as the Palme tree doth flourish best vnder greatest weight; so vnder many difficulties and oppressions the iust must mount to their highest hopes. And therefore because by these armes *Dauid* did preuayle, not onely against his outward enemies, not onely against his inward troubles and perplexities, but against the wrath and vengeance of Almighty God: because by these meanes his griefe was turned into ioy: because he beganne

ganne with bitter anguishes, and ended in exultation and triumph: this Psalme is intitled, *To him that vanquisheth*: therefore also it was appointed to be sung vpon an instrument of eight strings, called *Octaua*; vpon which, as S. *Hierom* saith, they vsed to sing Psalmes of triumph and ioy. And so this Psalme falleth naturally into two principall parts, as in the Table following doth appeare.

VI.

Super paral. cap.15. In Citharis pro Octaua, canebant Epinicion.

VII.

In

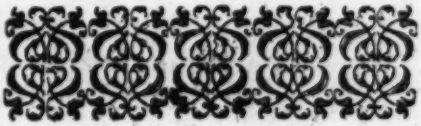
In this Psalme of Dauid *is contained his sorrow and conflict, wherein is expressed a fearefull apprehension of GODS Iustice,* verse. 1.

An humble petition for his mercy, and that vnder many reasons, whereof some are drawne from himselfe; and namely from his weakenesse, troubles in body vers. 2. *and soule.* vers. 3.

Whereof other some are drawne from GOD: and namely from his mercy, vers 4. *wisedome,* vers. 5. *iustice,* vers. 6. *power,* vers. 7.

Victory and Ioy, in regard of his reconciliation with GOD, vers. 8 and 9. *and the confusion of his enemies,* vers. 10.

VERS. I.



VERS. I.

O LORD rebuke me not in thy wrath, neither chastise me in thy displeasure.

EVery sinne is infinite, and wherefore.

2 Punishments in this life not to be feared, and wherefore.

3 Eternall wrath how fearefull it is.

4 The paine of losse.

5 The paine of sense:

6 The fearefull representations of a guilty conscience.

7 Which turneth the trembling soule to GOD.

O Most glorious God! infinite in Maiesty, to be both honoured and obeyed; infinite also in might,

I to be feared: The greater thy Maiesty is, the greater are my offences against it to be esteemed; and the greater punishment may thy Almightinesse inflict. As thy Maiestie is infinite, so is euery offence against it infinite; so is infinite punishment due to such offence. This infinite Maiesty haue I many wayes most grieuously offended and therefore haue iust cause to feare thy grieuous displeasure, thy grieuous punishment: euen equall to my sinne, and that is infinite.

II. I feare not thy reproofe, I feare not thy correction; I dayly expect it, I dayly desire it; because dayly *I* deserue it. For I know that daily I offend, and I know that thy diuine Iustice will not suffer offences to remaine vnpunished. If

thy

thy Iustice punisheth only in this life, then is it fatherly, then merciful, then is it iustice temperedwith mercy: but if it pũisheth in the life to come, then is it extream Iustice then extreme rigor reuenge; then is it as a rod of yron, vpõ a potters vessell. The one is among men, & o:te times by them; the other is in the cõpany & by the office of deuils. The first is a gentle instruction, a chasticement, a correction; the last a seuere & finalexecution. This rod of the correction I kisse, I embrace thy chasticements vpõ my knee; If I were exempted from thy fatherly chastisement, then were I exempted frõ being thy childe, *For thou scourgest euery childe whom thou receiuest.* But I feare thy *fury*, I tremble at thy extreame *displeasure.* I desire to feele thee as a louing Father, but not as an angry and inflexible Iudge.

Verebar omnia opera mea sciens quod non parceres delinquenti, Iob. 9.

Psal. 2.

Sicut erudit homo filium suum sic Dominus Deus erudit te, vt custodias mandata sua.

Deut 8. 5. Heb. 12. 6.

Rebuke me not, O Lord, with thy violent voice, let not thy angry arme beat stiffely vpon me. It will

III.

consume me, as a flaming furnace; It will swallow me, as a deuouring gulfe; It will driue mee as a torrent, into the headlong descent of eternall death & damnation: What strength can stand vnder thy Almighty armes? What courage can behold thy fierce bended brow, and not be astonished, not stroke downe with terrour? Lord, I now feele thy anger in a moderate measure, I now feele thy *temporary* and *temperate* wrath, which I am not able to endure; but heereby I am further led to esteeme the full charge of thy *fury*, how vnable I shall be to endure thy eternall indignation.

Iob 26.14. *How little a portion haue wee of him? but who can vnderstand his fearefull power?* Assuredly, the generall floud, the destruction of *Sodome*, all thy punishments which haue beene, shall be, or can be inflicted in this life, are to be deemed but as a few gentle drops, in regard of the full tempest of thy

thy eternall *wrath.*

In that day of thy *wrath*, when we ſhall ſtand forth at the barre of thy Iudgement; What ſoule can ſuſtaine thy angry eye; whoſe ſight will pierce to the very center of our hearts, and rippe vp euery feſtred corner of our conſciences? What other accuſers? What other euidence will thy Iuſtice require? certainely if thy voice was terrible when thou gaueſt thy Law, if thy choſen people were then afraide; how terrible will it be when thou ſhalt demand an accompt of thy Law? when thou ſhalt giue ſentence for the breach thereof againſt thine enemies? *Depart from me yee curſed.* Out alaſſe! What puniſhment of loſſe is this? to be baniſhed from thy face, whoſe beauty cannot be expreſſed, which the Angels inſatiably deſire to behold; the ſight whereof is the full perfection of all pleaſure and abundance, the true ioy and reſt of

Exo. 20. 13

IV: *Pœna damni.*

V. *Pœna sensus.* Isa. 33.

our soules. What death is so grieuous as this *departing*? But whither (O Lord) doest thou command to *depart*? *Into euerlasting fire.* Out alasse! This is a cruell curse indeed. Whom will it not appal? whom will it not astonish with feare? What? *Into euerlasting fire*? without either intermission or end? Alasse! *Who can abide with the deuouring fire? Who can dwell with the euerlasting flames?*

This is the very habitation of thy *wrath* in this place thy fury doth raigne. Our abhominable sinnes inflame thy *wrath*, and thy *wrath*, inflameth this fire against vs. Heere thou hast no presence of compassion, none of comfort, none but simply of indignation and *wrath*. Heere thy *wrath* will bee so inexorable, that if all the Angels, if the whole court of heauen should intreat thee prostrate vpon their faces, for one drop of water, to refresh

one

one part of a tormēted sinner, for a very short moment of time; they should not obtaine, thou wouldest not be entreated. Lord, let me neuer heare this terrible voice, let me neuer feele this weight of thy *wrath*; albeit I haue iust cause to feare it.

For I haue beene ouercome, I haue yeelded to the sway of my sottish sensuality; I haue disobeyed thee, I haue rebelled against thee, I haue deserued, VI.
I haue prouoked thy *displeasure* against me: And now my conscience quaketh, and formeth many fearefull representaions to my soule. Me thinkes I see thee come furiously vpon me; thy *Wrath* (me thinkes) is euen now ready to strike. But stay, patient Lord, hold thy hand, forbeare a while: giue mee leaue to VII.
collect my astonished and dispersed thoughts; to *erect* my soule, and *direct* it to thee. Before thou commest in iustice to ouerwhelm

me with thy *wrath*, In Iustice heare what I haue to say for my selfe. Regard the silent sobs which my feeble soule, surprised with feare, sendeth foorth: regard the broken voice, which my trembling tongue addresseth to thee.

VERS. II.

Haue mercy vpon mee O Lord, for I am weake: heale me, Lord, for my bones are troubled.

1 THe *first weakenesse of a sinner.*

2 *Wherefore the fall of man repaired, and not of Angels.*

3 *A second weakenesse.*

4 *A third weakenesse.*

5 *When*

5 *When misery may sue to Iustice, when to Mercy.*

6 *The minde worketh bodily effects.*

7 *How the goodnesse of God is said to hurt.*

8 *A prayer.*

HAue mercy vpon me, O Lord: *Haue mercy vpon mee*, Hold thy hand, O merciſull Lord! Oh my God! What wilt thou do? What? Wilt thou make prooſe of thy prowesse againſt my weakens? thinkeſt thou that I am come to combate with thee? to defie thy fury? to wreſtle with thy *wrath*? Lord I am weak, I am wretchedly *weake*; becauſe my weakeneſſe is inclinable to euill. I am *weake* in reſiſting outward prouocations, *weake* in reſiſting the pleaſures of mine

1. *Weakenes.*

owne appetites & desires. This weakenesse is miserable in me, but hath alwaies beene strong to moone thee to mercy. For wherefore else hast thou repaired the sinne of man, and not of
II. Angels? Verely because man sinned through weakenesse of nature, but the sinne of Angels proceeded meerely from malice of will. For with the more frailty a sinne is committed, the lesse doth it participate of will; and the lesse voluntary a sinne is, the readier is thy mercy to relieue. And therefore seeing thou forgauest *Adame*, whose nature was entire; forgiue mee also I beseech thee, whose nature is corrupt and enclineable to euil: seeing also thou wert merciful to him who charged his fault vpon another; be fauourable, O Lord, to me who accuse and condemne only my self. *For this*
Gen.18.27 *cause therefore I will speak vnto my Lord, albeit I am but dust & ashes.*

Lord

Lord, thou hast made me, & thou knowest of what temper *I* am made: For no man is ignorant of his proper worke. Thou hast not made my nature of brasse, my sinewes are not of yron, nor my strength of steele; but thou hast made me of fraile flesh, yeeldable to all occasions of euill. My soule thou hast placed in this case of clay, as in a boate, driuen with the strong tyde of sensuall appetites; which be caried against that streame, but by great labour, strong striuing with armes & with Oares. Lord, *I* doe not lay forth this weaknesse of mine, to excuse my sinne, but to encline thee to mercy. For *the Lord is mercifull to them them that feare him; because hee knoweth wherefore we be made, he remembreth that wee are but dust.* I haue sinned indeed, but rather through weaknes, then either malice or proud presumption: rather through a Psal. 103.

vicious and corrupt disposition infused as an inheritance from my ancestors, then through hellish either haughtinesse or hate originally in my selfe. *Wherefore then hidest thou thy face and takest me for thine enemie? Wilt thou vse thy strength against a leafe? against dry stubble?* Wilt thou pursue a smoke, a shadow, a thing of nothing? *Haue mercy vpon me, O Lord, for I am weake.* Not onely to fall, but much more in rising from my fall; in repairing my state, in recouering thy loue and fauour againe. This I can no wayes doe by my naturall strength, no wayes without thy speciall power. *I* am able to offend thee, to setter my feet in the snares of sinne, to bring my selfe into danger of thy wrath; but to appease thee, to free and releeue my selfe, I am altogether vnable. I can cast my selfe into the deepe pit of perdition; but come forth and returne backe

Iob 13. 24. 25.

2. *Weakness.* III.

Perditio tua ex te Israel, tantummodo in me auxilium tuum. Hos. 13.

backe, by my owne forces, I cannot. And therefore I still straine my voyce vnto thee: *Haue mercy vpon me, O Lord, for I am weake.* Weake in falling; weake in rising; but most weake I am, either to encounter or endure thy wrath.

Gracious God, I prostrate my selfe at the feete of thy mercy, I creepe vnder the wing of thy compassiō. I deale not with thy iustice, I tremble to thinke of it; It is with thy mercy and compassion that I haue to doe. Correct mee in fauour, but not in furie: to my *instruction* scourge me, but not to my *destruction.* Alas! my weakenes hath made me sinfull, and my sinnes haue made mee miserable; and my misery now sueth to thy mercy. If my misery were without sin, then I would plead it before thy iustice, thy iustice would then relieue my case; but for that it proceedeth from my sin,

IIII. 3. *Weakness.*

V.

I lay my plea at the barre of thy mercy. *Haue mercy vpon me, O* LORD, *for I am weake*: I am not able to beare thy iustice, I am not able to behold it; I am so farre vnable to endure the force of thy wrath, that the feare of it hath almost vndone me. It hath possessed euery part of my body, it maketh my feeble flesh to tremble, it doth torment my very bones. For vnfained feare & griefe of minde, will soon worke effects in thee body; because the body and the soule are so firmely and familiarly knit together, that whatsoeuer ioy or griefe happeneth to the one, it is forthwith communicated to the other: euen as in two roomes ioined together, whatsoeuer motion or stirre is in the one, it is easily sensible in the other.

VI.

Cor meum & caro mea exultauerunt in Deum viuum.

Blessed Lord, thou art alwaies good; thou hurtest no man, vnlesse himselfe be in the blame, vn esse

vnleſſe it be through his owne default. For as the Sun-beame is cleare and comfortable in it ſelfe, and ſo is it to the eye that is ſound, yet to a ſore eye it is very grieuous: not through any default in the Sunne, but by the diſeaſed diſpoſition of the eye: ſo albeit thou in thy ſelfe art perfectly good, & doeſt nothing but good, yet to a ſinner thou art grieuous; thy goodneſſe can doe no other then trouble and torment him: not through any euill influence from thee, but by reaſon of euill diſpoſition in himſelf. And therfore, O gracious goodneſſe! O merciſull Lord! O louer of mankinde! not onely in pitie pardon my *weakeneſſe*, but in power remoue it; that *I* may be ſtrong and able to enioy thy goodneſſe; that thy goodneſſe be not greeuous vnto me. Lord! VII.
I reſort vnto thee, not onely as to a *Iudge* for pardon, but as to

a Physitian for cure. My *weakenesse*, hath taken a deepe surfet of sinne, and it is now growne to a desperate disease. All the faculties of my soule are infected, and the poyson is dispersed through all the members of my body. I can feele no strength, *I* can feele no quiet: not onely my feeble parts, but they that are most strong, are troubled alike. *Haue mercy vpon me, and heale me, O God!* Haue mercy vpon my *imperfection*, and heale my *infection*, I humbly entreat thee. Let thy mercy extend not onely to pardon me, but to heale me: not onely to pardon my sinnes that are past, but to make me strong and able against sinnes hereafter. For what good will pardon do me, if presently *I* returne to my sin againe? What will it auaile that *I* bee washed, if foorthwith *I* plunge my selfe in the mire? Lord, *I* present my selfe vnto

thee

thee in the lowest degree of humility and griefe; my eies charged with teares, my breast with sighes, my tongue with complaints, my whole body with disquiet: Let thine indignation now cease, look vpon me with more calme countenance. Help me vp & I wil rise; hold me vp & I wil stand; comfort & confirme my sin-oppressed senses. *Haue mercy vpon me & heale me*: giue me thy health & strength, that vnder confidence of thy mercy I may boldly looke thy iustice in the face.

VERS. III.

My soule is also sore troubled; but Lord how long wilt thou delay.

1 THE *torments of the soule how great they are.*

2 *The*

2 *The effects of vnfained contrition.*
3 *A resort to God.*
4 *How offensiue sin is to God.*
5 *Wherefore sinne is the cause of trouble.*
6 *A prayer.*
7 *The cause of Gods delay.*
8 *The remedie.*

AND yet, the trouble of the body might be borne well enough: a mans courage may suffice to beare out any bodily griefe; but who can beare the vexation of the soule? The paine of the body, is but
1. the body of paine; the sorrow of the soule, is the soule of sorrow. Now thy terrours haue also surprised my soule. Not only my body is cruelly crushed, both with sence of my sin, and feare of thy wrath; but my soule also

also is very grieuously afflicted with the one, & affrighted with the other. This soule which thou hast created to praise thee, is astonished to behold thee, astonished to thinke on thee: this soule which is the breath of thy mouth, is vnable to endure the breath of thy displesure: this soul which thou createdst to represent thy *likenes*, hath no *liking*, no power to sustaine thy presence. The loue therof is extinguished with feare; it hath neither roome nor respite to hope in thee. In thee it dares not rest assured, in any other thing it cannot. For assuredly, whensoeuer earnest & vnfained contrition seazeth vpon the soule, it disturbeth all ioy, it taketh away pleasure in any thing but teares; it permitteth not to thinke on any thing but what is terrible. And as they who are in danger of shipwrack cast ouer board their rich and best esteemed Merchandises, to II.

saue

Reuertimini ad me in ieiunio, fletu & planctu; scindite corda vestra. &c. Ioel.2.

saue their liues: so they who are tossed with the tempest of Gods anger, to saue their soules, doe not onely abandon, but hate those things which formerly were either most delightfull or deere vnto them.

Out alas! how am I oppressed? into what perplexities is my poore sorrow-beaten soule plunged? how is it abandoned? how are all the powers there of laide wast? The vnderstanding is darkened, the will dazled, the memory confound, the courage, broke & beaten down, dread & amazemēt haue dulled my senses. But aboue al, my cōscience is goared with the sting of sin. It anguisheth, it lanceth, it stretcheth, it teareth, it crucifieth the very heart of my soul; It stirreth all vpside down: Verely, I finde it to be very true, That *the heart of a sinner is as the raging sea, which neuer hath rest*: The waues wherof are alwaies

Cor impij quasi mare feruens quiescere non potest.

in

in motiõ, & one alwaies dashing against another. I lead a life euer dying; & feele a death neuer ending: all my choice is cõcluded in this; whether I will stand still with out helpe, or stirre any waies witho ut hope.

And as a fearefull Doue shaketh at the roaring of thunder, and shrinketh into some obscure hole, supposing it selfe most safe when it is least seene: so my amazed soule, trembling at the dreadfull sound of thy threats, looketh about for some place of retreit, either to defend or to hide it from thy furious face. It would flie from thee, but it knoweth not whither: it would be protected against thee, but it knoweth not by whom. O my God! I cannot flie from thee, but by flying to thee. And therfore I flie from thee offended, to thee appeased; I flie from thee through the gate of thy iustice, and I flie to thee thorow the III.

gate

gate of thy mercy; I flie from a iust reuenging Iudge, to a mercifull and indulgent father; whose goodnesse is infinite, whose mercie is a spring, a streame, an Ocean that cannot be exhausted: the goodnesse no lesse liberall, then the mercie is aboundant. O sweetnesse of desire! O safety of soules! open to me, thy distressed suppliant; Let thy fauour receiue me, running from thy furie; Let thy pity protect me, against thy seuerity; comfort my troubled soule with one gentle cast of thy countenance: for I shall neuer recouer againe either my safety or my quiet, vntill I recouer thy most *louing* and *lonely* looke.

IV. For sinne is so offensiue, so odious vnto thee, that whersoeuer thou findest it, thou canst not affoord a kinde countenance; thou must needes turne away thine amiable eies, thou wilt not display thy beautie vpon

vpon so filthie a dunghill.

And this is the cause why wee are so troubled: *For when thou turnest away thy face, they shall be troubled.* Assuredlie, the vexation of my soule can haue neither end nor ease, vntill thou turnest to me thy appeased countenance. All other appliancies are as the handling of vlcers & wounds; they doe but draw more humours to my sore; they rather inflame then any waies allwage it.

V. *Auertente te faciem tuam turbabuntur.*

But how long, O Lord? how long will thine indignation? how long, O Lord? shall my anguish endure? how long wilt thou with-hold thy comfort from me? Thou who hast alwaies beene slow to wrath, art thou slow now to lay down thy wrath? Thou hast euer beene patient, art thou now become inflexible? Is thine anger no lesse hard to quench now, then heeretofore it hath beene to kindle?

VI.

dle? O desire of my soule! thou knowest my tribulations, my thoughts lie naked in thy sight: thou seest how for thee my heart sorroweth, my breast sigheth, mine eie weepeth, my body fainteth, and my soule languisheth. And wherefore tariest thou? wherefore dost thou prolong my longing? wherefore dost thou martyr me with delay? Why suffereſt thou me thus long to be vexed? Is the cause heereof in thee? or is it in my selfe? Are thy mercies spent? is thy louing kindnesse at an end? wilt thou no more be intreated by sinners? or am I onely cancelled out of thy conceit?

VII. No, no: I doe not so feelinglie want thee, I doe not so ardentlie desire thee as my case requires. Verelie, the cause is in my selfe, and not in thee. There is some trespasse in my teares my sorrow is seasoned with some

some sin: thou seest some cause for which I cannot see thee: else wouldest thou not thus estrange thy selfe; else thus thou wouldest not giue me ouer. I am rather vnworthy to entertaine thee, then thou vnwilling to come vnto mee. Well then, I will still stirre vp the coales of my dull deuotion; I will heape on more fewell; I will not cease blowing vntill it rise to a full and constant flame; *I* will not entreat onely, but *I* will importune thee; *I* will wrestle with thee as *Iacob* did with the Angel: *I* will not let thee goe vntill thou blesse me.

VERS.

VERS. IIII.

Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercy sake.

1 A Prayer.
2 The pleasures of this life how vnprofitable they are.
3 The great distance betweene God and a sinner.
4 How brought together.
5 How grieuous it is to be separate from God.
6 An earnest desire of the soule after God.
7 The absence of God worse then this anger.
8 How God is to be desired.
9 What

9 *What moueth God to pitie and reliene.*

10 *The great mercy of God.*

11 *To whom his mercy is properly due.*

12 *Mercy to sinners is a due.*

13 *God is most liberall, & wherfore.*

14 *How wee should desire God to turne to vs his face.*

O Come, mercifull Lord! come and turne vpon mee thy fauourable face; come exercise vpon me the worke of mercie. Regard me not as sinfull, but as sorrowfull for my sin: punish not my offences, but pitty the weaknesse from whence they proceed; pity the distresse whereinto they haue cast me: pitifullie regard my weakenesse and distresse. For I feele my soule plunged in a vast sea of sin;

2 I feele how fast it sinketh, how violentlie it is swallowed. I haue greedily grasped at the floating comforts of this life; but I finde no stay in them; I finde they rather pester then releeue mee. I finde them like a flash of lightning in a darke stormy night; which seruetb to shew the present infelicity, and to increase the horror of ensuing darknesse. And therefore doe I now streine out my voice, and stretch foorth my hand vnto thee
3 for helpe. Gladlie would I turne to thee, but I am not able: for ther is so great a distance betweene a sinner and thee, that by his owne forces he cannot returne & come neere thee. Depart from thee, and adhere to euill of our selues wee may; but we cannot forsake euill and turne to thee, but by thy speciall power. No man by his proper vertue is able to saue, and consequently to iustifie himselfe; thy grace must alwayes preuent him;
4 thou must first call him, before he be

be able to call vpon thee. The beginning of our conuersion must be from thee, from thy preuenting and inciting grace. And therefore *turne* to mee, and then shall I bee turned to thee: *Turne* vnto mee, not by any change in thy selfe, for thou art *immutable*: but *turne* to me by thy goodnesse and grace: and I will *turne* to thee by repentance and amendment of life.

Conuerte me Domine & conuertar. Iere 31 Cecidi in faciem meam, & ingressus est in me spiritus, & posuit me super pedes meos. Ezech. 3.

Oh! how grieuous is it to bee separated & estranged from thee? what good can comfort? what evill will not annoy when thou art *turned* away? Thou art the rock of my faint faith, the anchor of my wauering hope, the center of my languishing desire & loue. In thee I trust, vpon thee I relye: I am so earnest in desiring thee, that I neither desire nor almost thinke vpon any other thing. But wher art thou? In what cloud doest thou hide thy selfe? what meanest thou to suspend thy comfort so long? to punish my desire

5

6

Vide quantum malum & quantũ amarum est dereliquisse te Dominũ Deum tuũ. Ierem. 2. Iob. 13. 24

7 ſo much with delay? *Wherefore hideſt thou thy face, and takeſt me for thine enemie?* Albeit thou art angrie with me, yet wold not I haue thee depart from me: I had rather enioy thee angrie, then not at all; becauſe thou art moſt extreamely angrie when thou turneſt from vs. When thou art angrie and preſent, then doeſt thou inſtruct vs, then reforme vs: but when thou turneſt from vs, then thou giueſt vs ouer, then thou leaueſt vs to innumerable and vnauoidable euils. Albeit my friends forſake me, albeit my enemies perſecute me, albeit all the ſocieties of men and of Diuels tumult againſt mee, yet doe not thou forſake me, doe not thou depart from me. *For wee to them from whom thou departeſt.*

Deus dereliquit eum perſequimini & comprehendite, quia non eſt qui eripiat? Pſal. 71. 9.

Hoſ. 9. 12.

8 But take heed, O troubled ſoul! and conſider well what thou requireſt of the Lord. Art not thou a ſinner, a grieuous ſinner? is not God *a ſearcher of ſinnes?* a grieuous puniſher of grieuous ſins? Doeſt thou

Iob. 10. 6.

thou not pray to him to *turne away his face from thy sinnes?* Did not holy *Iob* say, *where shall I hide me from thy countenance because I haue sinned?* And wouldest thou haue him turne his face to thee, being a most heynous sinner? Yes, yes: I know well enough what I desire. I know that God hath more faces then one. Hee hath a face of Maiestie which no man can see and liue. This face I cannot see. He hath a face of Iustice. This face I would not see. It is terrible to sinners: this face *is vpon them who doe euill, to destroy their memoriall from the earth.* But hee hath another face of compassion and mercie. And this face is like the Sunne: exceeding full both of beautie and of vertue. This face he hideth from sinners. This face I desire to bee displayed vpon me, bee it neuer so cloudie, neuer so angrie: the anger of this face, is to make sinners pure. *Lord make this face to*

Psal.51. *Vt ab scondam me a vultu irae tuae, quia peccaui nimis.* Iob.13

Exo.33.20

Vultus Domini super facientes mala, vt perdas de terra memoriam eorum. Ps.23

Apoc.1.
Ier.33.5.

Ier.50.20.
Num.6.25

Ps.27.9.10 *shine vpon mee, and bee mercifull to mee. Lord, this face doe I seeke: oh hide not thou thy face from mee, nor cast away thy seruant in displeasure.*

Come, come, gracious Lord: with-hold no longer. O water of life! O shower of our saluation! distill into mee one drop of thy dewe. Seing I am nothing
9 without thee, let me taste the benefit of being thine. I desire thee, and not thine: for thy selfe, not for thy gifts. I desire thee onely; not thee for any thing, nothing for thee, nothing with thee, nothing beside thee. Come, *deliuer my soule* from the chaines of sin, wherewith I am bound to satisfie the rigour of thy iustice, by eternall death and damnation. *Deliuer mee* from long custome of sinne: *deliuer mee* both from the pleasures and cares of this world; which are cables to tye mee, fetters to hold mee captiue from *turning* to thee. *Deliuer my soule and saue me.* First, deliuer my

soule

soule from present distresse, then addresse mee in the right way of thy saluation.

It is true, that there is no desert, no goodnesse in me, that should any wayes moue thee to pity or relieue me. For I haue loosely abandoned thee, I haue trayterously conspired against thine honor, I am altogether vnworthy, but in wrath and reuenge to bee regarded of thee. But I intreat thee by thine infinite goodnesse (which is sufficient to abolish all sinnes in the world) euen in the lowest descent of himselfe, *for thy mercies sake* I beseech thee, to *saue mee.* Lord I cry to thee in the confidence of thy *mercies*, and not of my merits: whereto no saluation, but eternall death and destruction is due. And if thou wilt not absolutely bee entreated, yet this word *mercy* is a maine argument to moue thee, or to assure me at the least that thou wilt *saue* me. 10

For thou art mercifull, both

11 *Misericors & misera-tor Dominus.* Ps. 115

inwardly in thy selfe, and outwardly to others. It is thy proper nature to bee mercifull: it is more proper for thee to do good, to impart thy selfe to all things, then it is for the Sunne to enlighten, then for the fire to giue heat: thou canst not but exercise the actions of *mercy*. But vpon whom? vpon righteous persons? what needeth that? For they haue no misery, because they haue no sin, which only is misery, which only needeth mercy. Is it then vpon small offenders? is it to a certaine degree and measure of sinne? Why, but thou art exceeding mercifull; infinite in *mercy*; no lesse infinite in *mercy*, then in nature: for thou art *mercy*. Verily, as the rich man oweth his relieſe to the poore; and the greater his riches are, the greater is his debt: as also the more poore a man is, the more right he hath to demand relieſe: euen so, the greater thy *mercies* are, the more

12

Patiens & multum misericors ibid.

13

must

must thou exercise the same vpon miserable sinners; and the more miserable and sinfull a man is, the more boldly may he come to thee for *mercy*. The miserable sinner, ouercharged with sinnes, may confidently make his suit vnto thee; to doe thy duty, to exercise thy action, to take away his misery, to impart to him thy *mercy*: that where sinne abounds, grace also may more then abound.

Vbi abundauit delictum, superabundauit & gratia.

Men do therefore giue sparingly, or at least in some measure, because the more they giue, the lesse they reteine: but thy treasure cannot be either exhausted or diminished; thou *departest* with nothing by *imparting* to others; by giuing abundantly, thou hast nothing the lesse. Thou art a fountaine of pity and mercy, from whence innumerable streames proceed: the waters whereof are infinite, both in quantity and in vertue; aswell to cure our wounds

14

and infirmities, as to wash away our filthinesse, and refresh our weaknesse. O infinite fountaine! how canst thou bee dried? O sweetnesse! O saciety of desires! what languishing soule came euer to thee, and was not both cured, and clensed, and fully refreshed? Doubtlesse O Lord! thou art exceeding mercifull; and thou wilt both readily & largely distribute thy mercies amongst offenders. Thou wilt *deliuer them*, and *saue them*, if they turne vnto thee; if with penitent hearts they desire thy *mercy*. Thou art more liberall to giue, then they can bee either desirous or willing to receiue.

VERSE

VERSE. V.

For in death no man remembreth thee: and who will giue thee thanks in the pit?

THe wisdome of God bindeth our assurance.

2 To what end man was created.

3 The time of life limited for repentance.

4 Paine causeth forgetfulnesse of any thing but of it selfe.

5 As after death repentance is vnprofitable, so at the instant of death it is very doubtfull.

6 The discommodities of late repentance.

1 AND it is not only thy mercy which bindeth my reason, but also thy wisdome. For I am thy creature the work of thy hands; the work which thy wisdome hath framed to some end. Thy wisdome hath framed nothing in vaine, nothing but to some end; without attaining which end it should not perish. But it is all one if I had been created for nothing and in vaine, and if I should not attaine to the end for which I was created.

2 To what end then did thy wisdome create me in this world? Certainly, that I should know thee, and that by knowing thee, I should loue thee; and that in louing thee, I should neuer cease to remember thee, to praise thee: neuer cease to sorrow when I offend thee. To this end I was created, and I am desirous to accomplish this end: I am desirous to bee

be an inſtrument for extolling thy praiſe, and ſetting foorth thy glory.

But in caſe I die thus charged with ſinne, before thou turneſt thy mercie to me, before I turne to thee by repentance; what honor will thereby riſe to thee? what benefit to my ſelfe? How ſhall I then partake of thy goodneſſe? How ſhall I publiſh and praiſe the ſame? For ſo long as we enioy the benefit of life, We may repent, wee may leaue our ſinnes, wee may returne to the ſtate of grace. But after death followeth iudgement; when no error can bee, either repented, or repaired; but euery man ſhall ſuffer according as hee hath done. In this life we may both diſpoſe our ſelues, and incite others to blazon thy praiſe; but in the dungeon of death, who will *thanke* thee? who will *thinke* on thee? who will ſing thy praiſes in the boſome of Hell? This is not a

proper

proper place for the sweet harmony of thy praise, for the ioyfull memoriall of thy name. Thy praise consisteth in a thankefull publication of thy grace, goodnesse and mercie. But this is the house of horror, heere thy full furie and vengeance in habite: here can be neither thankful nor ioyfull remembrance of thee.

4 It is familiar to the pleasures of this life (if they bee great) to cause vs to forget both thee and our selues. But wee are far lesse sensible of pleasure then of paine; paines are more sharpe to vs, in a high degree, then pleasures are sweet. Sharpe paines doe so strongly affect the bodie, they doe so violently possesse the mind, that it cannot once thinke of any other thing. Who may then remember thee as he shold, being vnder the hand of thy terrible wrath? Who shall either loue thee or laud thee in the ouglie den of death? where the eyes are

are possessed with hideous hurlements; the eares, with desperate & fruitles wailings; all the faculties and parts, both with intolerable and endlesse torments. Where nothing is either suffered or done, but effects of thine implacable wrath. Assuredlie, they are cursed by thee who are condemned to this place, and heere againe they curse and blaspheme thee.

For this cause the wiseman exhorteth vs, *to turne to thee, to forsake our sinnes, and to make our prayers before thy face.* But what is it to do all these things *before thy face?* euen in this life: in which time thy face shineth vpon vs, in which time we walke before thy face, and may easilie obtaine thy mercie. But the wicked after death are cast behind thy backe, they are drowned in perpetuall obliuion neuer to bee remembred, either for pardon or forbearance. They are *as the handfull be-*

Conuertere ad Dominũ & derelinque peccata tua, & precare ante faciem Domini. Eccl. 17

Ier. 9. 22.

behind the backe of the Mower, which no man gathereth. Wē hay falleth before the face of the Mower, it may bee gathered vp againe: but when it falleth behind his backe, it is not regarded, it is cast away and perisheth. During this life, whilest wee are before thy face, we may easilie be recovered and restored to mercie: but after death, no hope of reliefe, no expectation but of iudgement. The Lord commanded that if any man had sold a house in a walled city, within a yeare hee shold haue power to redeeme it: But after the yeare his power to buy it againe was cut off Now, if for the pleasures of sin wee haue sold our *eternall habitation, not made with hands*: we haue power to redeem it by repentance, during the yeare of our life: that tearme expired, we haue no abilitie to recouer it againe. Then shall that of the Prophet take place, *Doest thou shew wonders among*

Leuit. 25.

Domum habemus non manufactam æternam in cœlis 1. Cor. 5. Psal. 88.

mong the dead? or ſhall the dead riſe againe and praiſe thee? ſhall thy loving kindnes bee ſhewed in the grave, or thy faithfulnes in deſtruction? ſhall thy wondrous works bee ſhewen in the darkeſt and thy righteouſneſſe in the land wher all things are forgotten? Aſſuredlie, as after death teares are fruitleſſe, repentance vnprofitable; as after death no mercy is to bee expected, nothing but miſery, nothing but wrath: ſo is it doubtfull and very dangerous that our teares, ſighes and groanes, are of little force at the very neere aproach of death; whether by age, or by extremities of diſeaſe. For at that time, when our powers are either diſtracted or ſpent; when wee lie either ſtruggling, or panting vnder the arreſt of death; when no part is free, either from the ſenſe or feare of his cruell gripe; wee may well be ſaid to bee *in death*; or at leaſtwiſe in ſuch a condition and ſtate, as doth leſſe participate

cipate of life then of death. And therefore it is doubtfull at the least, lest at that time we shall not remember thee; lest our repentance at that time shall bee too late. A good husband will repaire his house whilest the weather is faire, and not deferre vntill Winter shal approach: a carefull Pilote will furnish his ship whilest the seas are calme, and not stay till tempests are in rage; and a prouident man will repent his sinnes in the seasonable time of health and strength, and not protract vntill he be in the very armes and embracements of death; when many occasions may cut from him, either his mind, or power, or time to repent. For we haue iust cause to fear, that if we wold not whē we might, we shal not be ablewhen wewould: that by our will to do euill, wee may happly loose the power to doe good: that in trouble and necessitie wee shall not find that helpe, which in prosperity

perity and peace we did not endeauour to prouide.

This hath our Sauiour declared by a familiar example: For that no king making warre with one ſtronger then himſelfe, but will indeauour to haue peace whileſt his enemie is farre off; And not expect vntill the ſword ſhall threaten his throat. Dareſt thou, then, ô vnfortunate worm! ô improuident ſinner! Who makeſt warre againſt the omnipotent Lord, who hath all the powers in heauen, earth & hell at his command; dareſt thou (I ſay) deferre the making of thy peace with him, vntill the point of his furious approach? Vntill the very houre of his encounter? How vaine is thy confidence? How ſottiſh thy ſenſe? Wherefore wilt not thou make thy peace in time, whileſt he is farre off? Wherefore wilt thou not intreat his mercy before thou commeſt to feele his power. Aſ- Luke 14.

ſured-

3.Paralip. 18.24. (surely, *the day will come when thou shalt goe from chamber to chamber* (from one auoidance to another) *to hide thee, and yet shalt find neither couert nor defence.*

6 Alas! who dares trust to the broken reede of extreame sicknesse or age? bruised by originall, but altogether broken by our actuall sinnes? Repentance is often vnprofitable, euen in the best time and state of our life, by reason of defect of a right intention: and therefore we haue good cause not to trust to this late and last time of repentance. For if Heb.12.17. *Esau* could not finde repẽtance, albeit hee sought it with Teares; how reasonable may we suspect our extreame late seeking for repentance? Not because true repentance is euer too late, but because late repenrance is seldome true; as proceeding rather from feare, then from loue; from necessitie rather then from willingnesse and desire; rather outwardly

wardly *pretended*, then *intended* from the heart. *Lord turne to mee and deliuer my soule*; Enlighten my vnderstanding from this grosse darkenesse; free my desires from these massie yron fetters of sinne. That I may turne to thee in the seasonable time of sanity and strength; and not deferre the waighty work of my repentance, vntill either by long custome of sinne, or by debilitie of body & minde, I shal not be able to think on thee.

VERS. VI.

I am weary of my groning, euery night wash I my bed, & water my couch with my teares.

1 A*Ssurance from the Iustice & power of God.*

2 *In.*

2 *Iustice requireth not a double condemnation.*

3 *The arraignment of a conscious soule.*

4 *When sinnes hurt vs.*

5 *A true resolution.*

6 *The vertue of perseuerance.*

7 *Repentance must bee answerable to our fall.*

8 *Teares a precious liquor, and wherein chiefly to be bestowed.*

9 *An incitement for teares.*

10 *When teares are profitable.*

11 *A prayer addressed with teares.*

NOT onely thy mercy & wisdō may moue thee to saue me, not onely doe I relie & rest vpon them, but *I haue found a hony comb in the mouth of a Lion:* thy iu-
1 sticeand thy power, which were so terrible to me, affoord me also great comfort and assurance. For tell

tell mee, if thy iustice findeth a man condemned and vnder execution, what will it then doe? Surely, it will prosecute no further: it will put vp the sword and be at peace. Thy iustice requireth not a double condemnation; it sufficeth that an offender hath iudgement once: thou neuer iudgest them, whom thou findest iudged. But I am now iudged alreadie: I haue preuented thy iudgement by iudging my selfe. Behold, O searcher of hearts, how my sinfull soule hath beene arraigned at the barre of mine owne iudgement; how by the euidence of my conscience it is found guilty of many grieuous offences, against thee, against many men, and against it selfe. How it is committed close prisoner to sorrow. How by solemne sentence it is enioined, neuer to cease groaning, neuer to cease weeping, vntill it hath procured thy pardon. Loe now I am come to

2

Si nosmet ipsos diiudicaremus, non vtique diiudicaremur.

3

In quacunque hora peccator ingemuerit? salvus erit.

to thy presence, and put vp my penitēt petition to thee. O thou, who hast promised to saue sinners, when they mourne and lament; saue me now, speake comfortablie to my sobbing soule, releeue and release my distressed state. Beholde how I languish vnder this leaden loade of grief! behold how I sink vnder this sad charge of sorrow! that as sinne is caused by vnlawful pleasures, so by true and vnfayned sorrow these pleasures may bee extinguished, & the sinnes done
4 away. For our sinnes neuer hurt vs, if wee remember them with like sorrow, as with pleasure wee did commit them.

Alas! my soule is torne in pieces with remembrance of my sinnes; my strength is broken both with the greatnesse and continuance of my griefe. *I am weary of my groning*: and yet will
5 I not cease to redouble my groanes. On the one side, these penitent

penitent preſſures haue vowed neuer to forſake mee, vntill they haue reconciled me to thee; On the other ſide, my earneſt prayers haue vowed neuer to leaue thee, vntill they haue reconciled thee to mee. Many ſtreams of teares haue guſhed alſo out of my eyes, and yet will I not cloſe them in one drie ſleepe, vntill I haue obtained thy fauour. For in vaine did I begin to repent, if I perſeuere not in a conſtant courſe: In vaine did I attempt to knocke at heauen gates, if I ſhould giue ouer before they be opened.

Perſeuerance is ſo neceſſary a vertue to all penitents; that without it they neuer attaine the fruits of their endeuours; they ſhall neuer haue remiſſion of their ſinnes. This is the perfection of all vertues; the iuſtice of the righteous; the glory of their ſufferings; the triumph of their troubles; the accompliſhment of their hopes. Without this, neither

6

Qui perſeuerauerit vſque in finem, hic ſaluus erit.

ther hee that fighteth shall haue victory, nor the victorious glory: without this, no action is acceptable to God. For where the desire of *perfection* doth end, ther doeth the sinne of *defection* begin: which not onely defaceth, but depraueth all the good that went before: not onely maketh it to be no good, but turneth it to odious euill. A debtor is not discharged by paying much, but by paying all: nor hee crowned who runneth well, but hee who holdeth out well to the end. They onely shall attaine the end of their endeuours, who turne not their feet backe, like the children of *Ephraim*; who turne not their eyes backe, like *Lots* wife; who turne not their thoughts backe, like the people of *Israel*, when they departed out of *Egypt*. Only they shall bee crowned, who with a constant courage pursue their designes, and neither faile nor faint, vntill attainement.

Psal.78.10

Gen.19.

Num.11.

Quæ retro sunt obliuiscens, ad ea quæ priora sunt extendens me ipsum, ad destinatum

Well

Well then; I will not *remit*, nor *intermit* the labours of repentance; my *weariness* shall not cause me to giue ouer my groaning; *day and night*, I will not forbeare to weepe. Repentance is a baptisme of teares; and the greater that our fall hath beene, the greater must bee the torrent of our teares. It is naturall to men, that their lamentation be in som sort answerable to their losse. But my losse hath been so great, that no teares are sufficient to lament them, I haue lost the grace and fauour of God; I haue lost his righteousnesse, I haue lost both his feare & his loue, I haue lost mine own soule. Out wretch! What can I bee sayd to haue, when I haue lost both God and my selfe. How obdurate is my heart? how dull, how dead is my soule? how is my conscience cauterized and seared, if for so great losses I cannot weepe? The soule which is sensible of a needs

persequor brauium. Phil.3.

7

Quid prodest homini si mundum vniuersum lucretur, animæ vero suæ detrimentum patiatur. Matth.

Cauterizatam habentes conscientiam. 1 Tim.4.

dels point? shall it not bleed at the strokes of lances and swords? I can weepe for losses in my temporall estate, for losse of worldly kinred or friends I easily fall to immoderat weeping: and can I not open a veine of teares when I haue lost the riches of heauen? when I haue lost both God and my selfe? Assuredly, teares are so precious a liquor, that wee shold not spend them for ordinary matters. But if not for other things, if not for God, yet am I bound to bestow teares for my selfe. If for nothing else I may weepe, yet it is lawfull to weepe for my selfe. For in all other matters teares are lost, in case they bee not spent for our selues.

8

Weep not for mee, but weepe for your selues. *Luke* 27.

9

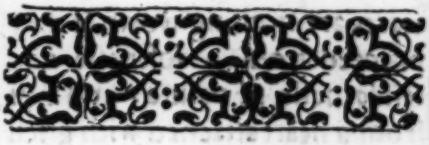
Oh! that I could weepe an *Ocean* of teares; to drowne my sorrow, to drowne my shame. Oh! that I could resolue my bowels into teares. So, so this is right. Sob, O my heart, vntill thou doest ake: shower downe

more

more plenty of teares, O my eyes! set your selues on float in a full tide of teares. As vncleane vessels must bee first scoured, and then washed; so my impure soyled soule, must bee first well rubbed with grief, then washed with teares; and so happily it will appeare beautifull and faire. For teares are nothing worth, if they proceed from a softnesse and tendernesse of nature, and not from a heart attached with grief. They must bee the sweat of the soule, labouring in sorrow: they must be the bloud of a wounded conscience: they must bee drops from a heart, pierced with grief. 10

Fauourable Lord, receiue the groanes which my grief sendeth to thee; winged with sighes, and poysed with tears. Teares which are able to quench hell fire, let them appease thy fiery furie; thou who art by terrors inuincible, yeeld thy selfe to bee vanquished with teares. Ah my God!

thou hast oftentimes heard my groanes, my teares haue often preuailed with thee: heare now my groanes, be againe intreated with teares. Let not those faults seeme foule vnto thee, which I haue so often washed with my teares.



VERSE VII.

My beauty is gone for very trouble: and worne away because of all mine enemies.

1 *INsulting enemies how grieuous they are.*

2 *Pity in distresse is naturally desired.*

3 *The*

3 The malice of enemies moueth God to bee merciful.

4. Sinne is the first cause of hostility and hate.

5 Our sinnes stirre vp store of enemies both without and within vs.

6 Which should draw vs to humility.

7 A defiance to our flesh.

8 Our misery is a good assurance of Gods compassion.

9 A prayer to that end.

IMmortall and ſmutable God! thou ſeeſt how I am caſt down; how low I am fallen; euen beneath the baſe condition of contempt. I am as a withered flower, without either beautie or ſap; I am ſo conſumed with griefe, that there remaineth in me neither fauour nor forme. For I lie vnder the ſeuere hand of thy wrath; I am aſſailed with out-

1 ward calamities, I am disquieted
with inward anguishes. And
herewith my enemies multiply,
and tumult against mee; not so
much to ouer-beare me (for that
is effected to their hands) as to
insult ouer mee. Their insolent
insulting doth much increase
the sense of my miseries; It is no
lesse grieuous to mee, then my
miseries themselues. What soeuer
either heart or hope my miseries
haue left, the same by the insolence
of mine enemies is beaten
downe. To lie prostrate vnder
thy heauie hand, is a heauie case;
to bee depriued of the poorest
comfort of calamitie, pitie, is a
2 very pitifull state indeed; naturally
we desire, if wee cannot bee
relieued, yet to be pitied: but to
be despised and despited in our
miseries, to see men so farre from
pitie, that they take pleasure at
our deiection, what can bee said
or suffred more? Assure thee, not
calamities, not death it selfe, is so
grie-

grievous to a free ingenuous mind, as is derision and despite.

Now, this being the condition of my case, What rigour wilt thou further vse? What sad severitie will thy anger further execute vpon mee? What? wilt thou exercise thy strēgth against so deiected a person? Against a worme? against a leafe? against a shadow? against nothing? Will a Giant make proofe of his prowesse against a Gnat? Or if he do, shall he euer attaine glory by his atchieuement? Consider, O Lord, first my troubles, then both the multitude and malice of mine enemies; and then see in what sort it may best beseeme thy Almighty Maiestie to deale with mee. 3

For, as generally sinne is the first cause of hostility and hate; as enmitie is the curse of sinne; as by sinne man hath lost, not onely the obedience of other creatures, but amitie both among 4. Gen.3.15.

5 themselves, & within their owne bosomes: so my particular sinnes haue stirred such store of enemies against mee, that I account my selfe of al men most forsaken and forlorne. I haue offended the Lord & Creator of al things, and haue thereby incurred the hostilitie of al creatures; all creatures in his quarrell are in Arms against mee. Nothing doth take my part, nothing doth comfort me, all things are violentlie bent to oppresse mee. Mine ancient enemies haue doubled, both in malice and in power; many doe dayly adioine vnto them; my kindred and kinde friends grow strange. No man but either openly or secretly setteth himselfe to pursue mee; some with despite, others with derision and scorne, the residue with forgetfulnesse or contempt. Yea, mine owne conscience most sharpelie pursues me, my most secret thoughts mutine within mee; abroad and at

at home I can find no peace.

For this cause I haue composed my voice to the tunes of mourning, I haue cast downe my countenance with trembling & shame; all my behauiour is attired in the vnlouely liuery of sadnesse. I goe as one vnseene, or vnknowne, or vnregarded; I walke as sensleſse of any thing but onely of sorrow. I haue not onely neglected, but euill intreated my filthie flesh, for conspiring to betray my soule to the slauery of sinne; for drawing my soule downe into hell, which should haue soared vp with my flesh into heauen.

Flesh, thou corrupt case of flesh and bloud; wherein my soule is pent, as a prisoner in a loathsom laile. Thou hast shamefully *abused* & *abased* that guest, which hath hitherto supported thee, hitherto preserued thee from putrefaction and stincke. I haue therefore challenged the 7

com-

combat of thee, I am fully resolved to beat thee downe. I will also complaine of thee to the omnipotent Iudge, in the high Court of his *Starre Chamber*; I will proue thee a deceiuer, a traitor; I will proone thee a combiner, a riotour with the world and the Deuill: I will proue thee a forger of false assurances.

8 Alasse! there is left in me, neither beautie to bee enuied, nor strength to be feared. I am sunk so low, as there needeth now a strong hand to raise mee, great power and goodnesse to restore me. What wilt thou do more against me? Wilt thou also presse me downe with thine Almighty arme? But the noble nature of a Lion will not hurt the beast that falleth prostrate before him. And doubtlesse, the more a man is endued both with magnanimity & power, the more prone is hee, not only to forbeare, but to erect and relieue those that are deiected.

cted. For true valour and compassion are alwayes chained together. And therefore thou who art most magnanimous, must also of necessity bee most compassionate; Thou who art most powerfull and most magnanimous; must also of necessity bee most inclinable, most forward, most desirous to saue.

O my God! whose pitie is equall to thy power; I am a most miserable forlorne creature: I know it right well, I acknowledge it to thee: Shew now vpon mee thy pitifull power, not onely in sparing, but in sauing mee. In this let thy power be knowen: for this let mee glorifie thy name. Deale with mee as thou diddest with those who did foolishly tempt thee; whom thou diddest *saue for thy name, that thy power might be knowne.* For assuredly, thy power may now bee shewn more by relieuing, then by further oppressing; thy power shall

9

Et saluauit propter nomen suum, vt notam faceret potentiam suam.

shall this way worke to thy greatest praise. This will best beseeme thy most excellent Maiestie, this is most agreeable to the goodnesse of thy will; this will best sort to the glorie of thy Name.

VERSE VIII.

Away from mee all yee that worke vanity: for the Lord hath heard the voice of my weeping.

1 HOW *God is changed and yet remaines immutable.*

2 *Good drawen from the contrary euill.*

3 *Societie of the wicked is to be auoided, and wherefore.*

4 A

4 *A resolution to auoid such societie.*

5 *The hate of the wicked is empty of harme, and wherefore.*

6 *The force of teares.*

7 *How beautifull they are.*

8 *A resolution not to giue ouer weeping.*

BVT loe, this stiffe storme is suddēly blown ouer: the tempest which did driue so bitterly in my face, is suddenly turned to a quiet calme: the cloudes of displeasure which were wrapped about my head, are broken and dispersed; and the sweet Sunshine of mercy hath cleered her comfortable beames vpon mee. God is now appeased with mee; he hath now changed his countenance towards mee; and yet remaineth immutable in himselfe. For as naturall causes work accor-

according to the disposition of the subiect (as the same Sunne hardeneth Clay, and melteth Waxe; comforteth some bodies, and scorcheth others) So the cause of all causes, being alwayes one, worketh diuerslie in vs, accordingly as wee are differently disposed towards him.

2 Come hither now all yee that are oppressed with griefe; I will tell you that which you will hardly beleeue. In a darke Dungeon I haue found Paradice; in sorrow, ioy; in trouble, tranquillity and rest; in want, abundance; in despaire, hope; in trembling and feare, assurance & strength. All this you will hardly beleeue, yet all this hath the sweet hand of the Lord effected for me. Loe, he that was once farre off, is now present; I embrace him whom once I cold not see; he that cold not be found, is now discouered, hath now approached. Hee hath comforted mee, hee hath cured

me,

me, hee hath ministred strength and courage to me,

And therefore, *Away from me all ye workers of iniquitie*: I will haue nothing to doe with you: your *iniquitie* is contagious, it shall not come neere mee, I am now reconciled to God, I am restored to his friendship: I will no more be familiar with you, I can take no pleasure in your society. I am newly cleansed, I will not defile my selfe with your impure conuersation; your wickednesse shall haue no opportunity to vnderuine my weakenes. If a building be weake, and the walls decline, a small force is sufficient to prostrate it to the ground. But our weak nature deforted from originall Iustice, and much empaired by frequencie of sinne, is alwayes prone and enclinable to euill: *the Imagination of mans heart is euill euen from his youth.* And therefore I wil auoid all outward occasions that may attract me to euill; 3 Gen.8.21.

euill, among which, familiar conversing with euill men is the chiefe. For if two contraries be applied together, the stronger must necessarily destroy the weaker. But as we are more enclinable to vice then to vertue; so vice is more strong in the wicked, then vertue in the good: whereby it followeth, that the society of euill men is most dangerous to the good; and that as an hundred sound men shall sooner tak the plague from one infected person, thē he recouer his health by them; so the good are more often *peruerted* by the wicked, then the wicked *conuerted* by the good.

Cum sancto sanctuseris, & cum perverso perverteris. Ps.18.25.

For this cause God loueth not to see his children among the wicked. For this cause hee commanded his people that they should not ioyne in marriage with the Gentiles *Exod* 34 For this cause also hee commanded them to destroy the inhabitants of

Egredimini de Babylone, fugite a Chaldæis. Es.48. Ier.50. *Recedite a Tabernaculis impiorum.* Num.10.

of the country, which they were to possesse; lest by society in their conuersation, they should be drawne into society of their sinnes; as afterwards they were indeed. *Elihu* marueiled at *Iob*, and the Apostle at the Philippians, that among the wicked they could liue well. *Lot* who liued in Sodome, needed the hand of an Angel to draw him foorth: Saint *Peter* being in the company of the other Apostles, confessed the Lord to bee the Sonne of God: but denied him in *Caiphas* house, when he stood among the wicked by the fire. God commanded that no man should touch any creature that was vncleane; and that whosoeuer touched a dead body, he shold be vncleane. But no creature is so vncleane as a sinner: no death is like to the death of sinne.

Num.35. Psal.105. Iob 31. Phil.2. Gen.19. Matth.26. Deut.15.

And therefore I will auoid wicked men, as the most vncleane of liuing creatures, and the

Semper aliquid mali propter vicinum malum.

the most loathsome of those that are dead. I will not regard either kindred or kind acquaintance; I will esteeme all the wicked alike. I will cast off my neere friends; I will pull out my eyes, I will cut off my hands, rather then they shall draw me to euill.

Matth. 26.

Qui tetigerit picem inquinabitur ab ea.

Eccles. 13

I will rather liue in desarts & caues, rather with dragons and vipers, then in the society of those that are euill. I will not touch these pitchy companions, I will not in the least matters haue to deale with them. If a small rupture in a bancke be not timely stopped, it wil weare greater, and all the valley will be surrownded thereby. *Of the seede of a serpent commeth the cockatrice:* and of small beginnings dangerous effects may ensue. I will not therefore bee negligent in smallest matters: I will not contemne any enemy: *Hee that despiseth small things, by little and little shall decay. The wine* (saith the Prophet)

Esay 14.

Eccles. 19.
Esay. 1.

phet) *is mixed with water.* Verely as wine mingled with water, looſeth both ſweetnes and ſtrength, ſo the good looſe credit and vertue by ſociety with the euill.

But as a man who ſtandeth vpon firme ground will caſt foorth boords and lines to ſaue ſuch as are in danger of drowning, and yet will not approach ſo neere as to bee drowned with them: ſo I will affoord the wicked what helpes *I* can, for their ſafety; but will haue an eye that they faſten not vpon mee, that they draw me not into their deſtruction.

Away from mee alſo all yee mine enemies, who intend any wickedneſſe againſt mee: take away your malice, for your miſchiefe is at an end. The Lord is now at peace, with mee, hee hath put vp the ſword of his iuſtice, he hath giuen to mee his mercifull hand. *In* vaine ſhall you now either attempt againſt mee, or in- 5

ſult

ſult ouer me: *It* is not onely *vanity*, but *iniquity*, which now you ſhall contriue againſt mee. You ſhall neuer effect your euill intentions. Hate me you may, but harme me you cannot. You ſhall neuer preuaile againſt him, who hath preuailed againſt the Almighty.

6 My teares haue ouercome the Omnipotent, the voice of my teares hath vanquiſhed the invincible. Theſe luke-warme droppes haue quenched Gods anger, qualified his iuſtice, recovered his mercy, won his loue. True teares are the language of heauen; they ſpeake ſtrongly to God, he heareth them well. No voice hath more free and familiar acceſſe to him; none is more acceptable, none better vnderſtood. Hee who often regardeth not the voice of the tongue, will alwayes heare the voice of our teares. The voice of the tongue is framed in the mouth, but the

voice

voice of teares proceeds from a heart, surprised either with ioy or with griefe. Hee who regardeth onely the heart, doth much regard this language of the hart. Therefore in all the anguishes of my soule, I will vse few words heereafter; but powre forth my sorrow in silent teares; whensoever I sin, I will write my supplication for pardon with teares: whensoeuer I would obtaine any courtesie or fouour from God, I will addresse my desire with teares. Tears are too mighty Orators to let any suit fall. When teares crie vnto God, when he is importuned by tears, hee will presently grow familiar with vs. They haue so perswading a silence, so conquering a complaint; that by entreating they command, by yeelding they ouercome. When they seeme most pitifull, then are they most powerfull: when they seeme most forsakē, then are they most victorious. This

7 This dew of deuotion neuer falleth, but it is an assured signe of a beautifull day; euen of Gods fauour to cleere vpon vs. Vpon what face soeuer it droppeth, it maketh the same amiable in the eyes of God. I will not therefore

8 giue ouer my weeping, my face must be still adorned with these liquid pearles, the Angels shall still bathe themselues in these streames of my eyes: vntill death damme vp the springs, they shall not cease running.

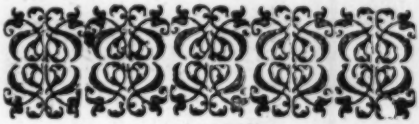
But heerein vse some caution

9 (O my soule) for, that thy tears may be profitable, that they may be more acceptable to God, they must not proceede from a softnesse and tendernesse of nature: but thou must powre foorth thy very heart in teares. They must not proceed from any worldly respect, not from feare of death or of hell; not absolutely from loue of thy selfe: but from loue towards God; & from griefe for

Powre out your hearts before him. Psal.62. 8.

offeding so good a Father, so great a Lord, so pure a perfection and glory. This loue is the fire, wherwith these siluer drops are melted in the furnace; wherewith the flowers of deuotion and grace are distilled into tears. This loue is the sun which resolueth darke pitchie clouds into raine, which resolueth thicke foggie mists into dew, and maketh the ayre pleasant and cleere. Without this loue, teares are nothing but excrementall water; they are nothing worth if they be not warmed and melted with this heat of loue. For as water taken from pits and welles vpon the earth, is not so fruitfull to make hearbs thriue, as raine water which falleth from heauen; Insomuch as som plants growing in the middest of waters, will wither and die for want of raine: so teares which proceede from terrene respects, make not the soule so flourishing and fruitfull in grace,

as teares which fall for the loue of God. Such were the teares of the sinfull woman, who watered her masters feet. with her teares, who with the teares of her body cleansed her soule. For to her *many sinnes were forgiuen*, not principally in regard of her teares, but *because shee loued much.*



VERSE IX.

The Lord hath heard my petition: the Lord will receiue my prayer.

1 HOW *easie God is to heare and to pardon.*

2 *No sooner can wee dispose our selues to aske, but wee receiue from God some taste of his fauour.*

Where-

3 *Wherefore sometimes God deferreth for a time.*

4 *Inequality betweene Gods disposition and ours.*

6 *The trophee of repentant teares.*

7 *Our miseries turned to medicines.*

8 *The World how to be esteemed.*

9 *The experience of Gods liberality and loue, what it worketh.*

10 *Experience surmounteth reason.*

11 *The condition of our assurance.*

12 *When God cannot bee intreated.*

13 *What gineth wings to our prayers, what weighetb them downe.*

Incredible clemency & mercy! How cómeth it, O Lord, that thou art so ready to heare vs? so easie to pardon vs? did my sorrow sit so neere thy heart?

wert thou so stricken with the wounds of my soule, by seeing them bleed so fast at mine eyes? Thou hast now finished my feares, assured my hopes, perfected my ioyes, satisfied my desires. Oh! how good is the Lord? *Is* any like vnto the most high? who comforteth the afflicted, healeth the wounded, reuiueth the dead? *Is* any other like vnto him? Learne, O ye feeble soules! how amiable the Lord is; how mercifull, how mild; how he visiteth his seruants, how he neuer disdaineth to impart himselfe to them.

Scarce, O Lord, can wee dispose our selues to craue forgiuenesse, scarce open our lips, scarce adresse our selues to sue to thee for mercy; but wee receiue some taste of thy fauour. When we are comming to thee slowly and farre off, thou runnest to meete vs; thou embracest vs in the armes of thy loue,

loue, thou giueſt vs the comfor-
table kiſſes of peace. Or if thou 3
doeſt deferre thy comfort and
conſolations for a time, it is to
ſend them in greater abundance,
it is that the long abſence there-
of, with little hope, and great
deſire, ſhould make thy preſence
the more eſteemed. O infinite 4
inequality betweene my diſpo-
ſition and thine! *I* am raſh in of-
fending thee, and thou art ready
to remit mine offences: *I* runne
apace to diſhonour thee, & thou
haſteſt more faſt to receiue mee
to grace. *I* haue ſearched all pla-
ces, euen the bottome of the ſea,
euen the bowels of the earth, to
miniſter foment and food to my
ſenſuall deſires: And when theſe
pleaſures had poyſoned my ſoul,
whē *I* was in a *maze* of troubles,
vnder a *Maſſe* of dangers; when
I was at the very point to periſh,
in a moment thou didd ſt pierce
the heauens, and come downe
for my deliuerance. Thou did-

deſt not only deliuer me and ſet me free, but thou diddeſt comfort and reuiue my languiſhing ſoule, euen as a hot Bath refreſheth the limbs of a poore tired traueller.

6 Behold now the *Trophee* of my repentant teares; ſee how my ſorrow triumpheth ouer my ſins. My hope, which was weighed downe with the leaden plumets of ſinne, is now at liberty, now full of liuely courage and ioy. *The Lord hath heard my petition.* *I* haue not ſorrowed and prayed in vaine; *I* haue obtained pardon, *I* haue receiued grace; hee hath not been ſtrange of his favour, hee hath not been ſparing of his mercy towards me. All my
7 former diſcomforts and miſeries are turned to the nature of medicines. They haue beene like bitter Pils to purge ſuperfluous and corrupt humors; they haue beene like *Aloes* and Wormewood, to weane mee from the

teares

teates of this world. O world! which haſt bewitched ſo many, blinded ſo many; Thou wert nothing at thy beginning, thy light is but a ſhadow, thou art but a ſmoke in thy greateſt height; in ſhew ſomewhat, but in ſubſtance nothing. Thou art ſweet to fooles, thou art either bitter, or without relliſh to wiſe men. Whoſoeuer loueth thee, neuer knew thee; whoſoeuer knoweth thee, doth either loath or contemne thee. 8

And becauſe now *I* haue large experience both of the liberality and loue of God; *I* will not hereafter be diſmayed, *I* will not be diſcouraged: *I* will aſſume aſſurance, that whenſoeuer *I* call vpon him, *the Lord will receiue my prayer.* Albeit, *I* ſee nothing but puniſhments, and the worſt of puniſhments, feares: albeit *I* finde no comfort, yet wil *I* hope. *I* will rather thinke that all my ſenſes are miſtaken, then faile in 9

hope; *I* will first let goe my life, before *I* will let goe my hope. My reason may bee vanquished, but my experience is stronger thē reason, my experience cannot be ouercome.

10 Approued experience wil not be encountered by reason, it prescribeth rules and limits to reason, it is guided by no Law but by it selfe: *It* hath armed me against all despaires, discouragements, or distrusts. Albeit reason may discourse, that I haue so often prouoked the wrath of God, and wearied his patience, that he cannot but now reiect my prayer; yet experience doth warrant mine infirmity, that the goodnesse of God is such, that whatsoeuer petitions and importunities I offer, he wil neuer be weary to heare them, neuer vnwilling to grant them: that the more we draw of this fountaine, the fuller are the waters, and the sweeter their taste.

All

All this is vnder one condition, if wee abandon our sinne. For onely our sinne, onely our perseuerance in sinne doeth hinder the approach of our prayers to God. 11

God is neuer inexorable, but when man is incorrigible; when man will not bee amended, then cannot God bee entreated. *Wee haue sinned, and prouoked thee to wrath; therefore thou hast couered thy selfe with a cloud, that our prayers should not passe through. Lam.* 3. For when we come to entreat him, armed, with those weapons wherewith wee did offend him; when our hearts are bathed in vncleannesse, when our hands smoke with the blood of our sinnes; how should hee heare our prayers? how should he not abhorre them? So long as the broken Yron remaineth in a wound, it is but a vaine labour to applie plaisters to cure it. Of no greater force are our prayers, 12 Though you make many prayers, I will not heare: for your hands are full of blood. Wash you cleane, & though your sins were as crimson, they shall be white as snow. *Esa.* 1. 15. *&c.*

and all other religious actions or endeauours, so long as sinne remaineth in the wounds of our will, so long as the pleasure of sinne sticketh fast in our purposes and desires. For as wee can neuer qualifie our thirst with drinke, whilest our stomacke is stuffed with such bilious humours, as by drinking enflame the greater thirst; so our soules shall neuer bee refreshed with the goodnesse and mercie of God, whilest it is full of the poysonous purpose of sinne.

Such a *soule* is a *soile*, which the more dewe it receiueth, the more weedes it bringeth forth. But if we be grieued for our sins; If we groane vnder their weight, if we wrestle against their malice and power; albeit the clouds were of Iron, and the heauens of Brasse, our penitent prayers will
13 pierce them. *The Lord will receiue our prayers.* Verely, a religious life giueth spirituall wings

to

to our prayers; It maketh them flie like lightning to the presence of God. But sinne weigheth them downe; and so much the more, by how much the more our life is reproouеable.

VERSE X.

All mine enemies shall bee confounded & sore vexed: they shall bee turned backe, and put to shame suddenly.

1 OVR *enemies shall bee confounded, and how.*

2 *The wicked when chiefly vexed at the prosperity of the Goaly.*

3 *They shall be extreamely confoun-*

founded at the mercy of God, and wherefore.

4 *Delay in sinne, maketh the conuersion to grace more hard.*

5 *God turneth to the wicked & to the Godly in a different sort.*

6 *A short prayer.*

7 *How sinners must seeke.*

8 *And what they shall find.*

9 *A resolution not to stay one houre in sin.*

ND what now shall mine enemies doe? they shall be altogether consounded: *First*, with vexation at my happy estate; *afterwards*, with shame at their owne repulse, at their sudden ouerthrow, at their perpetuall deiection. They shall be anguished to see their hopes and expectations faile; to see my misey changed to felicity; to see their iniury so much the more cruell, because

becauſe vniuſt, turne to my honour; to ſee him whom they thought to ruinate, whom they had fully deſtined to death, more highly aduanced then euer hee was before.

They are generally vexed with the proſperous condition of any man; but more eſpecially if he be godly, but moſt grieuouſly if they proteſte to proſecute him with open hate. The proſperity of ſuch a man is more grieuous to them, then their owne calamitie. But when they ſhall further ſee, that he hath not onely auoided their attempts, but preuailed againſt them; that the omnipotent arme of the Lord daſheth them down; that mountaines of miſery do ouerwhelme them; the more apparant their fall ſhall be to all men, the more ſhamefull will it bee to themſelues. 2

And further, the exceeding mercy and goodneſſe of God, ſhall 3

shall extremely *confound* them. For the more gracious and merciſull the Lord is, in hearing & receiuing ſinners, the more they ſhall bee *confounded*, if they continue obſtinate in their euill, if they will not repent and turne vnto him.

They ſhall bee *confounded* (I ſay) becauſe when they nothing doubt of the goodneſſe of God, yet do they either not eſteeme it, or ſuppoſe to haue it at pleaſure and will. For nothing ſhall more *confound* ſinners, then that knowing, as well the riches of Gods mercies, as his gracious goodneſſe; which openeth to all, which inuiteth all, which intreateth all to participate thereof; Yet they remaine either altogether careleſſe, or heauy and dull in comming to him: they either proudly contemne, or with falſe flateries and hopes delay to repent; which the longer they deferre, the more incapable are they made of grace. For

Accedite ad me & illuminamini, & facies veſtræ non confundentur. Pſal. 34. 4

For as a brand newly quenched, will readily take fire, but the longer it remaineth extinguiſhed the more hardly can it be kindled againe; ſo in a ſinner, the firſt decaying & dying of grace may eaſily be quickened; but the longer hee continueth dead in ſin, the harder will he be reuiued to grace.

Ala! they ioyed at my griefe, and ieſted at my groning; they made themſelues merry with my miſery, & built the trophees of their victory vpon my ruines and diſgrace. They did ſwim in the delights of this world, whileſt I bathed my ſelfe with tears, whileſt I chaſtiſed and euill entreated my rebellious fleſh: But now (Oh ſhame!) they ſhall be *turned* to another ſtraine. Their ioy ſhall be *turned* to ſmart and ſorrow, their pride to contempt, their inſolencie to ignominie & reproach. And as the Lord hath *ſudainely turned* his fauour to me,

5

me, so his fury shall *sudainely* bee *turned* to them. The wrath of the Lord like a *sudaine* tempest will strike in their faces; It will astonish them, it will cast them downe, it will consume them.

Eccl.22. 11 *Before thunder goeth lightning* (saith the wiseman) and no lesse truely may it bee said, that *after lightning commeth thunder.* What is *lightning* but the flashes of pleasure in this life? beautifull, but short. The pleasures of this life are like the momentany flashes of lightning; sudainly gone, and seruing for nothing but to increase the terrour of ensuing darkenes. And the more bright the lightning is, the more deepe is the darkenes, the more dreadfull the thunder, which is sudainely to ensue.

Assuredly they shall be *turned* indeed. For if they will not *turne* vnto thee, thou wilt *turne* them to confusion and shame.

6 O most mercifull, most iust God!

God! moſt powerfull, moſt prone and ready to helpe. How louing a Father art thou to forſaken Orphanes? how ſauourable a Iudge to diſtreſſed ſinners? how ſure a friend to thoſe who loue thee, to thoſe who truſt in thee? They ſhall finde thee liberall aboue their deſerts, aboue the higheſt of their deſires, a meaſurer of thy gifts, not by their worthineſſe; but by thine owne goodneſſe. Come hither all feeble ſinners, whoſe conſciences are afraid of your owne ſuſpicions, who euer thinke you ſhall be damned: come learne of me what ſinners may find, and how ſinners muſt ſeeke, learne by my affections to obtaine the like effects.

Riſe earely in the morning of thy good motions, let them not ſleepe too long in ſloath: Search thine owne ſoule diligently; let faith bee thine eye, hope thy guide, loue thy light, ſearch whether 7

ther thou canst finde the Lord within thee. If thou findest him not there; If thou findest that thy sinnes haue chased him away; lay thy soule vpon the racke of repentance. Wring groanes from thy heart, & teares from thine eyes; stretch it from heauen to earth, vntill perforce thou force it to cry, O God! Fear no encounters for God, out of God desire no comforts: let the desire of him either extinguish or ouerrule the desire of all other things.

8 Whosoeuer cannot finde God; hee doeth not thus seeke him: whosoeuer hath not the like ioy to mine, hee neuer had the like sorrow and desire.

9 As for me, who feele my selfe freed from this, both pressing & piercing weight, from this loathsome load of sinne; who feele my self cheered with the liuely light of grace; I will not remaine hereafter one houre in sinne, one houre

houre in the hatred of my Creator. I will forget all things, and among them my ſelfe, and think of him who thus hath ſaued me. As the higheſt heauen draweth all the inferiour with the ſway thereof, albeit they haue naturally a contrary courſe; ſo my reaſon enabled by grace, ſhall draw al my appetites, the whole frame of my inward man, albeit they haue properly a contrary inclination. Gracious God! addreſſe all the inſtruments of my voice to ſing praiſes to thee; inſtruct al the faculties of my mind to loue thee, to feare thee, to place my full felicitie in the knowledge and obedience of thy will.

Praiſe, and glorie, and wiſedome, and ſtrength, dominion, riches, and power, bee vnto our God for euer more.

A SVMMARY PRAYER.

Omnipotent and eternal God! whose iustice cannot suffer sinnes vnpunished; whose mercy would not suffer sinnes vnpardoned: I beseech thee, so to moderate thy scourges with mercy, that I may

I may bee able to abide them. For if thou openeſt the floud-gates of thy fury vpon mee, the force thereof muſt needs ouerbeare mee, and driue mee down headlõg to death. I know, ô Lord, that thy chaſtiſements are neceſſary for vs in this life; I decline them not; I craue no forbearance at thy hand; I rather craue that thou wilt not forbeare me. Deale heerein according to thy wiſdome, not to my will; not as ſhall bee moſt for mine eaſe, but

but as thou esteemest best for my good. This onely I desire; that in all thy punishments, I may not find thee an angry Iudge, but a most kinde & carefull Father; that thou wilt *correct mee, but not giue me ouer to death*; That I may finde both comfort and strength in thy stripes: and that as thy rodde doeth chastice me, so thy staffe may sustaine mee.

Psal. 118. 18.

Thy rod & thy staffe comfort me. Psal. 23.4

For I am weake, ô Almighty God; I am so weake that I am altogether

ther vnable, either not to deſerue thy wrath, or to endure it. My offences haue proceeded from my weakeneſſe, and they againe haue made mee more weake: they haue made ſo many mortall woundes in my ſoule, that I approach neer vnto death. I languiſh vnder my imminent danger, my owne putrefaction is loathſome to my ſelfe; and the very ſight of thy frowne doeth terribly torment mee. My weake ſoule is ſo ouercharged,

charged, both with feare and with griefe; that it can neither lift vp it ſelf, nor quietly lye ſtill: neither lift vp it ſelfe againſt the power of thy wrath, nor lye ſtill vnder the weight thereof; more horribly heauy then the flaming mountaine *Aetna* But haue mercy vpon mee and heale mee, O gracious Lord! O my God! open to me the *ouer flowing* Fountaine of thy *euer-flowing* mercy; from whence alwayes ſtream, both the ſafe, & preſent, and

and only remedy againſt the malice and maladies of ſinne. If thou doe not this, I am vndone; I muſt preſently periſh. I am ſo farre from ſtanding againſt thy wrath, that my own weakeneſſe will draw me downe.

Ah my God! wherefore doeſt thou ſo long hold backe thy helpe? Wherefore haſt thou cut off thy comforts from me? Wherefore art thou ſo angry? Wherefore ſo ſeuere? Wilt thou turne away thy face for euer?

Returne, O moſt merci-
full Father! for thy infi-
nite mercies ſake, I be-
ſeech thee, returne to thy
accuſtomed clemency a-
gaine. Turne to mee the
appeaſed eyes of thy mer-
cy, let mee againe behold
thy gracious and quiet
countenance, which my
offences haue cauſed thee
to turne away. Deliuer
my ſoule from theſe mi-
ſeries; deliuer it from the
importable burthé, both
of thy ſeuerity and of my
ſinnes. *Saue* me, for I lye
quaking vnder the cruell
gripes

gripes of destructiō: Saue mee, Lord, or of necessity I must perish. Which if I doe, if vnseasonable death seaze vpon mee; thē shall I no more praise thy Name, then shall I neuer make a thankefull memoriall of thy blessed benefits. But giue me, O good Father! time to repent: as thou hast giuen mee a purpose to prayse thee, so giue mee power and opportunity for the same. If needes thou wilt exercise the rigour of thy Iustice; why then doe it

vpon those whose hearts are hardened with obstinate impiety, who willingly and willfully perseuere in their sinnes; who are nothing touched either with reuerence of thy Maiesty, or with regard of their owne safety. But I heauily labour vnder the load of my sinnes; I refuse not to vndergoe the hard taske of repentance for them. It displeaseth me much, that euer I displeased thy Maiesty by my sinnes: my grieuous sinnes torment

ment and teare the moſt inward ſences of my ſoul: they are moſt grieuous, moſt intolerable to mee. This is not vnknown to thee, who knoweſt our ſecrets better then our ſelues. This appeareth by the ſad groanes which break from my pained ſoule: this appeareth by the plenty of tears, which my heart boyling in anguiſh & griefe, doth euaporate & diſtill through the cõduicts of my eyes. But eſpecially this appeareth, by the vnlouely ſtate

of my body; which is become like a withered weed; ſo waſted with ſorrow, that it hath neither beauty to pleaſe others, nor ſtrength to ſuſtaine it ſelfe.

But howſoeuer it is with me, I will neuer lay downe my hope; I will neuer deſpaire or diſtruſt in thy mercies. I haue alwayes had ſo good triall of thy fauourable hearing, of thy liberall relief, that in all my temptatiõs, in al the anguiſhes of my ſoule, I wil reſt vpon thy good-

goodneſſe & grace; with aſſured confidence, that *thou wilt heare my prayer*: if not ſo ſoone as I deſire, yet at ſuch time as ſhall bee moſt expedient for me. For oftentimes it is more expedient that I ſhould be exerciſed for a time, thé preſently eaſed. I will alſo reſt aſſured, that my malicious enemies, who vniuſtly work or wiſh my deſtruction, ſhall neuer preuaile againſt mee. That their Counſailes ſhall be confounded, their practiſes

appointed, & themſelues turned to ignominy and reproach.

Prayſe, and Glory, and Wiſdome, and Strength, Dominion, Riches, and Power be vnto our God for euermore.

PSALME XXXII.

DAVIDS TEARES.

PSALME XXXII.

Lessed is hee whose vnrighteousnes is forgiuen: and whose sin is couered.

2 *Blessed is the man*

vnto

vnto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 *For while I held my tongue: my bones consumed away through my daily complaining.*

4 *For thy hand is heauy vpon mee day and night: and my moisture is like the drought in Summer.*

5 *I will acknowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.*

6 *I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wicked-*

wickednesse of my sinne.

7 *For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.*

8 *Thou art a place to hide mee in, thou shalt preserue me from trouble: thou shalt compasse mee about with songs of deliuerance.*

9 *I will informe thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.*

10 *Bee*

10 *Bee yee not like to horse and mule, which haue no vnderstanding: whose mouthes must bee holden with bitte and bridle, lest they fall vpon thee.*

11 *Great plagues remain for the vngodly: but who so putteth his trust in the Lord, mercy embraceth him on euery side.*

12 *Be glad, O ye righteous, & reioyce in the Lord: and bee ioyfull all ye that are true of heart.*

Of

Of the title and parts of this PSALME.

1 *THE title of this Psalme and the reason thereof.*

2 *All worldly knowledges are both troublesome and imperfect.*

3 *The excellency of the knowledge of God.*

4 *We are most ignorant of our selues.*

5 *Wherefore this word* know thy selfe, *was written vpon the gates of Apolloes Temple.*

6 *How excellent and difficult it is to know our selues.*

7 *The good which God worketh out of our sinnes.*

8 *He that is sinfull and secure, is doubly miserable.*

9 *Some things are absolutely good, but nothing absolutely euill.*

10 *The Lord is sayd to bee a hard man, and wherefore.*

11 *The appellation and parts of this Psalme.*

This

1 THis is the second penitẽtial Psalm, intitled by some, *The vnderstãding*, by others, *The instruction of Dauid.* Partly for that he instructed others thereby, but chieflie, for that he declared that he had receiued *instruction*, & was brought to *vnderstand* both God & himselfe: Which is the perfection of all other, as well diuine as humane knowledge. Other knowledges bring an endlesse labour to the minde; because the more we know, the more we are desirous to know: But they doe not pacifie the debates, they doe not cure the diseases that are within vs. They make a man learned, but not good; skilfull, but not wise. I say more. They doe but make a man know how little hee knowes, because all our knowledge consisteth in knowing our igno-

ignorãce & the moſt that a man can know of any Science in this world, is but the leaſt part of that whereof he is ignorant.

But the knowledge of God, is the foundation of our Spirituall building; the firſt wheele of the clocke; the firſt moueable Spheare, which cauſeth the motion of all the reſt. We are created in this world to the end that we ſhould ſerue God: But wee cannot ſerue him, vnleſſe weloue him, vnleſſe alſo wee feare him; and wee can neither loue nor feare him vnleſſe we know him, euen as ſome rurall people haue not onely not honoured, but rudely intreated their Prince, comming by aduenture and vnknowen among them. But it is not ſufficient to beleeue that there is a God, to haue a confuſed knowledge of him; vnleſſe wee know what hee is to vs, and what wee are to him: vnles wee put off our ſhooes, that is all world.

3

worldly affections, God will not manifest himselfe to vs.

But this done, the knowledge of his goodnes will make vs to loue him; of his Iustice, to feare him; of his Maiestie, to honour him; of his Mercie, to hope in him; of his Wisedome, to obey him. *My eye seeth thee* (saith *Iob*)
Iob 42. *and therefore I repent in dust and ashes.* As the *Philistines* did first put out *Sampsons* eyes, and then tooke him forth to sport with him: so the diuell first laboureth, either to extinguish, or to shadow this our spirituall sight, and then playeth at pleasure with vs.

And now againe, Albeit nothing be so neere vs as our selues;
4 yet the knowledge of our selues is furthest from vs. There is nothing almost that wee lesse vnderstand, then our selues. For as our bodily eyes behold other obiects, but not themselues; so the eye of our minde, namely our vnderstanding, is apt to ap-

pre-

prehend other things, but not it selfe. It is nimble to discouer, strong and bold to iudge other matters; but is defectiue both in sight to discerne, and in iudgement to esteeme it selfe: For this cause the ancient Philosophers affirme, that this voice, γνῶθι σεαυτόν. *Know thy selfe*; was first founded from heauen. For this cause it was written in golden letters, vpon the doore of *Apollo's* Temple; either because it is proper onely to God; or because it is the highest wisedome whereto man can aspire; or because it is the onely entrance to the knowledge and seruice of God. For albeit God may be seene in all his creatures, yet especially in our selues who bear his Image. Thou seekest God abroad, but enter the secret chambers of thy soul, and there hee may most readily be found. The better thou knowest thy self, the better thou knowest God; because the knowledge of

of thy selfe will lead thee to the knowledge of God.

9 Assuredly no knowledge is more high, none more hard and hidden then the knowledge of our selues: *If I were perfect* (saith Iob) *yet know I not my owne soule.* Iob.21. Man hath no brighter glasse, no learneder booke to looke on then himselfe. The true studie of man is man: All other knowledge without this is defectiue. Hee that spendeth his spirits to attaine the knowledge of other things, and neuer collecteth them to search, know and iudge himselfe, remaines the most senceless sott in the world. Other knowledge puffeth vp: but this humbleth and pulleth downe. For humility is nothing else but a true contempt of our selues, which proceedeth from the knowledge of selues: so as the knowledge of our our selues is the forme of humility, & consequently of all other vertues which

which are deriued from humility.

And this great benefite did the mercy of God bring to *David* by reason of his sinne; To vnderstand his owne weakenesses and wants; to vnderstand by whom he must be supported in the one, & supplied in the other; To vnderstand (I say) both God and himselfe. The fall of *Dauid* did extinguish in him all puffie pride; it shaked vp his sensuall, or rather senceleſſe security; it made him neuer to presume vpon his owne strength; but in all temptations and afflictions, to trust truely to the power and goodneſſe of God; and to hope for no helpe, no stay, but onely from his all-powerfull grace. Hee that is sinfull and yet secure, is doubly miserable; miserable in his sinne, but more miserable in his security. And thus God neuer suffereth euill but for some great and secret good; euen as *Moses* had

7

8

Vt surgeret mel de petra, & oleum de saxo durissimo. Deut 32. 13.

had said: *Hee caused him to sucke honie out of the rocke, and oyle out of the hardest stone.* O the infinite wisedome & power of God! out of the drie and ragged rocke of our sinnes, hee draweth the sweet sappe of humility from vs, and of mercie from himselfe? to the sweet safety and felicity of our souls. Assuredly some things may bee so good, as that they haue no mixture of euill: yet nothing can be so absolutely euill, but some good ariseth from it.

9

10 *Quia durus homo sum, &c.* Matth. 25.

And hence it is that the Lord calleth himselfe *a hard man; who reapeth where hee did not sow, and gathereth where he did not disperse.* But, most righteous and vpright Lord! How standeth this with the square of Iustice? It is hard indeed; but how is it iust? to reap where thou didst not sow, and gather where thou diddest not disperse? Verely, thou sowest not the seeds of our sinnes; our sins are the tares which the Diuell

sowetb

oweth among the wheate: and yet thou reapeſt out of them, both good to thy ſeruants, and glory to thy ſelfe. By our ſinnes thou doeſt bring vs to vnderſtand our ſelues, and to ſearch after thee: to know our owne exceeding weakeneſſe & miſerie, and to acknowledge thine infinite goodneſſe, wiſedome and power: to abandon & renounce the one, and to truſt entirely to the other.

Now this Pſalme is moſt fitly termed a Penitentiall Pſalme: becauſe it treateth chiefely of Repentance. The parts are ſet forth in the table next adioyning.

This

This Psalm declareth

- The power and dignity of repentance, in that it maketh a man blessed, ver. 1.
- The maner, namely, that it bee
  - without hypocrisie, verse 2.
  - with
    - trouble, sorrow, and contrition, ver. 3. & 4
    - confession, ver. 5. 6.
- t he godly: namely encouragement to call upon God, v. 7
- The effects in regard of
  - the penitents themselues, viz.
    - safety
    - ioy
    - v. 8
  - the wicked viz. instruction to be guided by vnderstanding, ver. 9. & 10. to whō is also assured
    - great plagues for sinners. ver. 11.
    - mercy for the righteous. vers. 12.

VERSE I.

Blessed is he whose vnrighteousnesse is forgiuen: & whose sinne is couered.

1 *Riches, honour, power, &c. make not men happy by their owne nature.*

2 *Because they doe not satisfie.*

3 *Because they are deceitfull.*

4 *Because they are inconstant.*

5 *They make not Blessed in regard of indisposition in our selues.*

6 *How they are blessings, and to whom.*

7 *How and to whom they are heauy curses.*

8 *Worldly matters more often hinder then helpe for attaining felicity*

9 *Who onely is blessed in this life.*

10. *Whether it be not a greater blessednesse not to sinne, then to haue sinne pardoned.*

11 *Wherefore happinesse consists in forgiuenesse of sinnes.*

12 *Another reason.*

13 *The difference betweene the blessednesse of Saints in heauen, and of repentant sinners vpon earth.*

14 *Forgiuenesse of sinne is no ordinarie blessing, and wherefore.*

15 *It is a very great blessing to haue our sinnes couered, and wherefore.*

16 *How hard it is to hide sin, and wherefore.*

17 *Onely repentance couereth sinne, and wherefore.*

Whom

Hom may we esteem *Blessed* in this life? The rich? the honorable? the mighty? the politicke and wise? Alasse! miserable are they who esteeme themselues happy, by being any or all of these. There is neither trust nor taste in these false felicities; whether wee regard their owne nature, or whether many indispositions in our selues. 1

In their proper nature, they doe not satisfie, vntill they cloy; there is alwayes somewhat wanting in them, vntill they ouercharge vs with boysterous abundance; and then they satisfie least of all. If any solid goodnesse were in them, then would they in some degree satisfie. All other things giue some satisfaction; 2

drinke quencheth thirſt, meat appeaſeth hunger, apparell expelleth cold: but theſe are ſo far from quieting the deſire, that they make it more vnreſtfull & ſtirring. They are a dropſie; they are a dogges appetite; they may fill, but they neuer ſatisfie, vntill they haue made vs like drunkards the next day after a riotous feaſt; dull and heauy, vnable to ſpeake or thinke of our ſurfet without loathing.

3 Againe, they are deceitfull; fairer in ſhew, then in ſubſtance they are found; they ſeeme better to thoſe who want them, thē to thoſe who enioy them; they promiſe many pleaſures, but they come clogged with innumerable cares. They make vs liue in wiſhing and in repenting; in wiſhing the future, and repenting ſomewhat that is paſt; in loathing what wee haue taſted, and longing for that which wee deſire; in vaine remembring what

what is gone, and doubtfull expecting what is to ensue. As for euery present, it is like a waue, one alwayes dashing and driuing forth the other.

Lastly, they are not constant; for they often leaue vs: they are not of continuance, for certainely we must leaue them. Nothing is more certaine, as that we shall leaue them; nothing more vncertaine, as whether they will not leaue vs first. 4

In regard of indisposition of our selues, if wee bee attached with sickenesse, if payned in body, if disquieted in minde; wee can finde no felicity in them. But especially, if wee endure the combate of conscience; If our conscience be crushed with the weight, if stung with the malice of sinne; they are so farre from yeelding either comfort or quiet, that they are like oyle cast into the fire, to extinguish or abate the flame: They are like the 5 Esther 3.5

drinking of hot wines, to qualifie a burning feuer; or like the eating of hony, to allwage the boyling of a chollerick stomack: a little pleasing in the taste, but much increasing both the paine and danger of the disease.

6 These are blessings indeed; but not in themselues, not for themselues, not indifferently to all. They are blessings in their right vse, they are blessings to a higher end: they are blessings onely to those who should haue beene *blessed* without them.

7 If they be not rightly vsed, if not vsed to their true end, if so vsed that they draw or diuert vs from our true end; then are they heauy curses; then should wee haue bene *blessed*, neuer to haue knowen them. Art thou wicked and yet wise? But *God taketh the wise in their craftinesse, and the counsaile of the wicked is made foolish.* Doest thou beare thy selfe proud vpon confidence of thy power?

Iob 5. 13. Psal. 33. 10

power? *God scattereth the proud, and putteth downe the mighty.* Art thou vngodly and yet honourable and rich? But *the glory of the wicked turneth to their shame.* And *what hope hath the hypocrite, when hee hath heaped vp riches, if God taketh away his soule?* Doubtlesse, the riches of the wicked are rackes and torments; their honours, heauie vanities; their power a tempestuous puffe; their pleasures, sharp feuers of the mind; their serious exercises, childrens playes. They dazel ignorant eyes with externall shewes; but inwardly they endure many grieuous gripes: they are attended and resorted to by manie; but no otherwise then flies flocke to hony, mice to corne, vultures to a carcasse: The multitude pursue their owne prey; they follow the fortunes of men, not their persons.

Luke 1. 51. and 52.

Phil. 3. 19.

Iob 27. 8.

Well then, let worldly matters goe and come: They may helpe

8

and they may hinder; they doe more often hinder then helpe vs in attaining felicity. Often
9 times we haue no greater impediment to felicity in this world, then the world it selfe. He onely is *blessed* in this life, whose wickednesse is forgiuen, and whose sin is buried in the tombe of obliuion.

10 But stay (my soule) & pawse heere a while: gather a flower or two in thy way; pownd these spices a little more. Is hee only *blessed*, or is hee chiefly *blessed whose sinnes are forgiuen?* Is not he more *blessed* who sinneth not at all? Is it not a greater blessing neuer to sinne, then to haue sins pardoned? Yes verely. But this is beyond the nature of man: It is the cursed condition of man to offend. I will neuer esteeme him *blessed*, I will neuer beleeue him who saith he hath no sinne
Iam. 3. 2. For in *many things we offend all.* We deceiue our selues, wee are sence-

senceless of our sinnes (& being senceles we are immoueable) we are desperately sinneful if we say we haue no sinne. And therefore he onely is *blessed whose transgressions are forgiuen, and whose sinne is couered.* None other in this world can truely and directly be termed *blessed.*

For this is a principall property of true happines, to bring quiet and contentement to the soule; to set it aboue the region of wishing and of wants; to free it from the tyrannie of feare or desire. Happy is he only who in soule liues contented; and hee most of all vnhappie whom nothing doth content. But this quiet is neuer attained but by remission of sinnes: whosoeuer hath this mouthfull, hee is fully satisfied; hee doth not hunger after other things; hee no more regardeth either the fauours or persecutions of this life, then doth a dead lumpe of flesh. This 11

I will send downe vpon him a flood of peace. Esay Ther is great peace to them who loue thy Name. Psal. 119.

is both truely and aptly termed *A flood of peace.* A very flood indeed; in regard both of the quality, and of the abundance. For it quencheth the flames of our appetites and desires; then which we haue none more deadly enemies, none which more torture and teare our hearts; especially if they be of such things as either possibly or easily wee cannot attaine. But these appetites are drowned and extinguished in this flood: they are either satisfied or silenced by the iustice of this peace. This peace can no man vnderstand, but hee that enioyeth it; because it exceedeth whatsoeuer the vnderstãding is able of it selfe to comprehend.

I will giue hidden Manna: which no man knoweth, but he that receiueth it. Apoc. 2. 17

Againe, happinesse and miserie are perfect contraries: But sinners because they are vpon their way to miserie, are already miserable; they are already in hell, or rather haue a hell within them:

them: And therefore it followeth, that penitents, because they are vpon their way to felicitie, are already happy, already in heauen; or rather haue a heauen within them. For there are two wayes out of this world; one, through the pleasures of sinne to eternall miserie; the other, through the sorrowes of repentance to eternal glory. *Blessed* are they who are in this sorrowfull way, for onely they transasse to eternall happinesse. They are *blessed* I say by faith, & by hope. For they haue not the full fruition of felicitie, but they enioy it by faith & by hope; & therefore by faith and by hope they
are *blessed*. This onely is the dif- 13
ference betweene Saints in heaven, and sinners that repent vpon earth: the one haue their happinesse in hand; the other in hope: they are at their iourneyes end, these are vpon their way: they haue their *blessed* estate in

pos-

possession, these in election. Nevertheless they are truely *blessed*: euen as a Bishop elect hath both the title and honour of a Bishop albeit he bee not stalled in his place.

14 Verely, as sinne is no small or ordinarie matter, so is forgiuenesse of sinne no ordinarie blessing. Sinne is so hainous a thing that it is a lesse euill to destroy all the creatures in the world, then to commit one sinne against God. Yet such is the power of repentance, that by meanes thereof, God will not onely forgiue our sinnes, but hee will forget them; Hee will so deale with penitent sinners, either as if hee had neuer seene their sinnes, or as if hee had perpetually forgot them: Hee will neuer either behold or remember their sinnes to iudge them. Marueilous is the mercy and goodnesse of God, towards sinners that repent: The more they remember their

their sinnes, the more doth hee forget them; the readier they are to acknowledge their offences, the readier is he to couer and conceale them.

It is a very great blessing to haue our sinnes *couered*, because nothing is more hardly kept secret then sinne. Sinne is not *couered* by cunning contriuance, not with the vaine veile of colourable excuses: the more wee endeauour by these meanes to couer it, the more doth it manifest and bewray it selfe. 15

Adam did hide himselfe, but his sinne hee could not hide: he *couered* his body with figge tree leaues, but could finde no couering for his sinne. The more he endeauored to hide himselfe, the more did his transgression appeare; the very hiding of himself did bewray his sinne. For if hee had not sinned, hee would neuer haue shrunke aside; he should never haue beene attached, either 16

with

with, shame, or with feare: For this cause also God said to *Cain*; *If thou doest euill, sinne lieth at the doore.* For assuredly, sinne will not keepe house; It will not lie quiet in a corner; It will abroad, It will stand at the doore: It will manifest it self to all that goe by. At the first it is discouered by our owne feares, and by our great diligence to conceale it: afterward, by our loose carelessesse: Lastly, by our boldnesse & impudency in committing euill. Besides, it is of nature to multiply and encrease; vntill it cannot be contained in secret, vntill it can no more be hidden then the Sunne; vntill by the tumorous turpitude thereof, it doth first manifest, and then ruine and destroy it selfe.

Gen.4.7.

17 Onely Repentance is of force to *couer* sinnes. First, because it cutteth off the encrease, it drieth vp the springs, from whence it swels and ouerflowes, & where-

by

by especially it bewrayes it selfe. Secondly, because it is alwayes accompanied with loue: for *Loue couereth the multitude of sinnes.* Loue maketh the penitent and the innocent of like condition.

1 Pet. 4.8.

VERS. II.

Blessed is the man to whom the Lord imputes no sin; & in whose spirit there is no guile.

1 IT *seemeth that Repentance is a deitie, and wherefore.*

2 *Wherefore Angels after sinne, cannot be* blessed.

3 *Man may, and wherefore.*

4 *The greatest praise and power of*

of Repentance.

5 *Without Repentance God can not be merciſull, and wherefore.*

6 *Wherefore God imputeth no ſinne to the penitent.*

7 *How a penitent ſinner may expoſtulate with God.*

8 *In what ſort we muſt iudge our ſelues.*

9 *Hypocrites the worſt of all ſinners.*

10 *Confeſſion, how neceſſary it is.*

11 *God is merciſull in forgiuing, yet hard and ſeuere in taking accompts.*

12 *Diſſimulation doubleth our ſinne.*

13 *One ſinne ſufficient to enſnare vs.*

14 *A true accompt of our ſinnes required.*

Diuine

DIuine Repentance! What shall I say of thee? How shall I worthily either extoll or esteeme thee? Shall I say thou art a vertue? or shall I terme thee some Deitie? Assuredly it seemeth that thou art a Deitie, and that God hath *imparted* a *part* of his Dominion vnto thee. It seemeth that thou art his Lieutenant vpon earth, and that hee hath inuested thee with his own authoritie: because the same power which God exerciseth in heauē, the same doest thou exercise vpon Earth. For as God maketh *blessed* in Heauen, so doth Repentance vpon Earth. Only God maketh the iust *blessed* in Heauen, and Repentance maketh sinners *blessed* vpon Earth: because after sin, no man is *blessed*, but by Repentance. 1

Nisi pœnitentiam egeritis, omnes similiter peribitis. Luke 13. 3

And therefore the Angels that did sinne, shall neuer bee *blessed*, because they cannot repēt. Their will 2

will is inflexible, they are immoueable from that which once
Iob 41.15. they apprehend: *his heart is as strong as stone, and as the Smithes stithe:* broken it may bee, but it will neuer bend. That which death is to man, the very same is sinne to Angels: As man after death cannot profitably repent, so cannot Angels repent after sinne. But the hope of mans
3 blessednesse consisteth in this, that his will is flexible, that his minde may turne to abhorre that which once with pleasure hee did embrace; that hee is ca-
4 pable of Repentance. This is a branch of chasticing Iustice; whereto wee can attribute no greater, either praise or power; then that it worketh the same vpon earth, which God himselfe worketh in heauen; by making men happy; by deliuering them from eternall perdition; and by bringing them to vnspeakeable and endlesse ioy.

And

And herein it is singular, and eminently alone: herein all other vertues are but handmaides to attend it. For albeit loue bee exceeding powerfull, albeit the fire of loue bee of marueilous force to consume sins, yet doth it never attaine this effect, but by vertue of Repentance. In this action of loue, Repentance is the principall worker; loue is a testimonie and declaration, not a proper cause of remission of sinnes. Remission of sinnes is rather the cause of loue; then loue the cause of remission of sinnes.

Many sins are forgiven her for she loved much. Luke 7.47

It is a very hard thing which God cannot doe. But herein hath God restrained his power. God cannot be mercifull, vnlesse sinners repent: without repentance it is impossible that sinners should be pardoned, because it is impossible without repentance to abandon euill, and turne to God. For sinne is nothing else but an *auersion* from God, and a

To whom a little is forgiuen he doth loue a little. Luk. 7.47.

5

con-

Quis est homo qui vult vitam &c. diuerte a malo & fac bonum. Psal. 33.

conuersion to creatures; an *auersion* from an inestimable and immutable good, and a *conuersion* to a vaine and variable euill. This sinne is neuer pardoned, but by forsaking creatures, and by applying our selues againe to God; by turning againe from euill to good; by inward loathing the transitory euill, whereto by pleasure we did adhere; & by fixing our delight vpon that infinite good, which will neuer either varie or faile.

But this is a proper worke of repentance, this is repentance it selfe. Whosoeuer is thus converted in soule, he is truely penitent; hee is *blessed* in this life, the Lord will impute no sinne vnto him. And the reason is, because he imputeth sinne to himselfe; he preuenteth the imputation of the Lord, by imputing sinne to himselfe: hee chargeth, iudgeth, condemneth himselfe; and therefore he shall neuer be, either

6

either condemned, or queſtioned by the Lord.

For a ſuperiour Iudge will never examine that offence, which hee knoweth to be both examined and iuſticed by his commiſſion. But God hath giuen to ſinners, not onely commiſſion, but command, to examine and iudge themſelues: which if they will vnpartially doe, hee hath promiſed that he will neuer iudg them, that he will neuer impute ſinne to their charge. The Iuſtice of God requireth that ſinne ſhould bee examined, condemned and puniſhed: but the great mercie of God hath made ſinners their owne Iudges, their owne executioners and tormentors: It putteth them in choiſe, either to iudge and condemne their ſinne, or to be iudged and condemned for their ſinne: either to put ſinne to death in this world, or to die for ſinne in the world to come. But *bleſſed* is he who

who embraceth this mercie; who doeth examine and condemne his sinnes; who doeth impute sinne to himselfe, that God may not impute his sinnes vnto him.

7 *Blessed* is he (I say) who having sincerely iudged himselfe may boldly looke God in the face, and say vnto him: *Condemne me not: tell me wherefore doest thou*
Iob 10. 2. *thus iudge me?* Wilt thou proceed against thine owne appointement? Wilt thou violate the direct rule of thy iustice? Thy iustice requireth but one condemnation; and thy mercy hath given me power to condemne my selfe. This I haue already done; I did daily iudge my selfe before thee, and now I did securely expect thee; I expect not now to be iudged by thee. For feare of thy iudgement, I haue iudged my selfe, I haue not stayed for thy sentence, I haue preuented it, in giuing sentence against my selfe.

Where-

Wherefore (then) *doest thou thus iudge me?* Thou maiest *iudge my iudgement*, if thou thinkest meet, how *truely* and *triely* *I* haue examined my cause before thee, and thy cause against me; What good I haue receiued from thee, and what euill I haue returned to thee: *Iudge my iudgement* (*I* say) if thou wilt, but doe not iudge (I pray thee) my sinnes.

Iudica iudicium meum

For herein especially we must be regardfull, that wee iudge vprightly, that we giue no false sentence, whether by negligence, or by partiality and selfe-loue: that our iudgement bee not either *muzled* by the one, or *misse-led* by the other. For hee only is in this *blessed* estate, who maketh a serious search in his soule; who is not deceiued in making his search, who dissembleth not what there he findes: *Blessed* is he, who deceiueth not himselfe, who dissembleth not with God. Who deceiueth not himselfe, in blin-

blinding or abusing his owne iudgement; either by a stupendious stupiditie that he hath no sinne, or by a negligent enquirie after them, or by a fauourable estimation of them; or lastly, by a false conceite that hee may at leisure and in good time repent. Who dissembleth not with God, either in concealing or extenuating any part of his euill; but humbling himselfe before his presence, laieth open to his view euery vncleane corner within him: and as a poore petitioner, as one who beggeth for a piece of bread, as one who sueth for his very life; rather aggrauate then extenuate his wretched condition.

For it is in singlenesse and sincerity of soule, It is by true sence and acknowledgement of our sinnes, that we must both inuocate and obtaine Gods mercy. If we flatter our selues that wee are innocent; If knowing our

sinnes,

sinnes, we *cancell* or *conceale* them, as if we could deceiue God, so easily as we can blinde the world: If (to win opinion) wee compose our behauiour to an outward fashion of piety, and not with the most inward sences of our soule, not with the very heart of our heart acknowledge and bewaile our fault; If we doe not rather seeke after righteousnes, then make shew thereof: If we do not both promise & purpose and endeauour to amend; If our mind and our mouth and our outward actions doe not agree, we are but hypocrites, the worst of all sinners: We increase wrath, wee shall neuer come to the presence of God. Wolues are neuer more wolues, then when they are apparrelled like sheepe: It is extreame wickednesse to be empty of all goodnesse, and yet aspire to be esteemed good:

9 *Malus vbi bonum esse simulat, tunc pessimus.* The hypocrite shall not come before God. Iob 13.16 Nu. 5.6.7 Leu. 5.5. Le. 18.18. 22.

10 God requireth in his Law confession of sinne, before the

sinner could be purged: He commanded also that the high Priest should confesse his owne sinnes and the sinnes of the people vpon the head of a Goate, & then permit it to escape. For assuredly, albeit God be exceeding mercifull in forgiuing our debts, yet is he hard, & seuere in taking our accompts. That which in deed wee cannot, in desire wee are obliged to performe; wee must by acknowledgement make tender of that debt, which otherwise we are vnable to discharge. *Hee that hideth his sins shall not prosper, but he that confesseth and forsaketh them shall obtaine mercy.*

11 *Quia durus homo sum.*

1 Ioh.1.9.

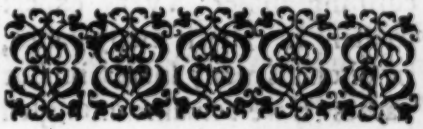
12 If wee dissemble our sinnes, we double our punishment, because wee double our offence: Euen as not onely hee that stealeth is an offender, but hee also that concealeth a theft. If wee dissemble part of our sins, if wee keepe backe part, and say that we bring all; we lye to the holy Ghost:

Ghost: which is a most fearefull and heany sinne. Act.5.1.

One hooke sufficeth to take the fish; one snare to fetter the soule: But the Deuill is a most cunning angler, a very expert fowler, he casteth many baites, he pitcheth many snares in our paths. If we remaine intangled in any one, if by sincere repentance we free not our selues from all, wee shall bee sure to bee his prey. 13

If wee acknowledge not our sinnes, wee acknowledge not Gods mercies in forgiuing our sinnes: we are vnworthy to haue that debt remitted, which we are vnwilling to confesse. So much as we conceale of our sinnes, so much doe we adde ingratitude to iniurie & despight: We double the wrong that wee haue done, if to disability for discharge, we adde falshood in our accompt. Let vs first make our true accompt, and then wee shall 14

find God so easie, as rather to offer then to be entreated; not only to forbeare what wee are not ready, but to forgiue what wee are not able to discharge.



VERSE III.

Whilest I held my tongue, my bones consumed through my dayly complaining.

1 *WE cannot be ignorant of our sinnes.*

2 *Originall sinne the seed of all actuall sinne.*

3 *Dull sence of sinne makes vs slow and heavy to confesse them.*

4 *Whereby the soule is more deeply soiled.*

5 *Too*

5 *Too much sence of sinne makes vs either fearefull or ashamed to confesse them.*

6 *The sottery of sinners in concealing their sinne.*

7 *Want of confession how dangerous it is.*

8 *It draweth varietty of punishments vpon vs.*

9 *Wee often complaine, but not as we should.*

10 *Punishments to what end they are sent.*

11 *Wherefore God called Adam, and not the Diuell.*

12 *Gods violent voyce in calling sinners.*

13 *Whereto sinners may be compared.*

14 *It is a great mercy of God to be trauailed in this life, and wherefore.*

15 *Troubles are Gods husbandry, &c.*

1 IMy selfe haue heretofore been either negligẽt, or ashamed to cõfesse my sins. For *I* could not be altogether ignorant; the check of my owne conscience did often aduertise me, that my soule was drenched in two Stygian streames of corruption, originall and actuall: the one deriued to
2 me by descent, the other proceeding from my proper will. For, by reason of the fall of our first parent, his bloud was atteint, & corruption was so fast fixed in his nature, that hee transmitted that leprosie to all who euer descended from him. This is the seede of all actuall sinnes, this is in power all sinnes in the world. Not onely if wee act the wicked motions thereof, but if we yeeld consent vnto them, if without consent we take pleasure in thinking

king of them, then they turne to actual sins. But these delights haue so swarmed in my soul, that I cold not but feele the viperous brood within me; I haue so often entertained them with consent, so often either in deed or by endevour brought them foorth into action, that I could not but see the hideous heape; And yet I alwayes wanted either remembrance, or disposition to casl vp my reckoning, and to confesse them.

Sometimes the Diuell did 3
stupifie and benumme my soul, and then I had little or no feeling of my sinne, then sinne lay concealed in me: then either I entertained no thought, or else was dull & careless to acknowledge my sins. But as how much 4
the longer any filthy liquor standeth in a vessell, so much the more is the vessell fouled and stained, and so much the more hardly can the foule staines bee

rubbed cleane: So the longer time that poysonous sinne remained in my bosome, with a quiet & vncontrouled custome, the more was my vnhappy soul soyled therewith; the more deep staines were printed therein, & the more hard to be defaced.

5 Sometimes I was so sensible of my sinnes, so apprehensiue both of the number and deformity of them, that I became thereby either ashamed or afraid to confesse them to the Lord; to display them before those beautifull eyes, which are much offended with such impure obiects. The shame and the feare which the Diuell tooke away when *I* committed sinne, hee restored againe when I should confesse them. And as an expert Captaine who besiegeth a fort, doeth first blocke vp all passages by which it may receiue any aid: so the Diuell did in such sort *beset* and *besot* my soule, that hee stop

stopped all the wayes by which repentance might relieue it. I was easily perswaded not to stirre the vnsauory puddle, not to dig the filthy dunghill of my sinnes to the bottome. For who can answere the iust charge? Who dares thinke vpon the iust punishment for his offences? In this life he may expect whole armies of euils; and death which is to others the port of their tempestuous nauigation, to him will seeme a gulfe both of intolerable and eternall torments.

So I sottishly sought to hide my sinnes in my owne obliuion: I did foolishly flatter my selfe, that thou, O Lord, wouldest never remember what I did forget; that my offences locked vp in my owne silence, should be close shut from thy knowledge or regard: I vainely thought that by not speaking, or not thinking of my sinnes, I should most readily extinguish the memory of them. 6

But as fire, the lesse vent it hath, the more furiously it burneth: And as a festred and rotten sore, not opened and cleansed, which the Patient doth not vnfold to the Chyrurgian, & both desire and endure his helpe; putrefieth & enflameth the more; and the more doth the corruption both penetrate and spread: So my sinnes, whilest they were smothered within my own conscience, whilest they were not by confession layd open to thee, did not onely more terribly anguish and torment mee, but did deeply infect the very substance of my soule. The contagion of sinne did spread like a leprosie ouer euery part; the strongest vertues were infected therewith; all the faculties were drawne to a habite of euill. They did not only anguish mee, but they did waste and *consume* me, they drew thy heauy iudgements vpon me; the dangers which they brought vpon

vpon mee, were no lesse then was the disquiet.

For I felt in my soule, besides the sharp sting of my conscience, the heauy blowes, and more heauy threats of thine indignation. Many calamities thou didst also cast vpon my body, and vpon the issue of my affaires. And so sharpely didst thou visit mee, both outwardly and within, that failing, or at least fainting in body and minde, I sunke downe vnder the charge, and melted my lãguishing soul into moane: My calamities daily encreased, & therewith also my complaints: I *complayned dayly*, but *duly* and rightly I did not *complaine*. For I saw into what miseries I was deiected, I saw to what mischiefe I did bend my pace: but I neither endeuoured nor intended to cut off, either the cause of the one, or course of the other. 8 9

I did not search into the state of my soule, I did not vnder-

stand

ſtand it, I did not lay it open be-
fore thee. *I* did not blame, *I* did
not accuſe my ſelfe vnto thee. *I*
did not returne to thee, *I* did not
put my ſelfe into thy hands for
helpe. I *complained* for my cala-
mities; but not for the cauſe of
my calamities. I *complained* for
the puniſhment of my ſinnes;
but I neuer thought of my ſins
themſelues. I had onely ſo much
good left, as to ſee my preſent
euill, and to languiſh in my di-
ſtreſſe: my *conſuming* encreaſed
my *complaints*, and my *complaints*
encreaſed my *conſuming*; but I
could not ſpie any ſpark of com-
fort.

10 Theſe calamities didſt thou
execute vpon me, to draw me to
a higher, to driue mee to a dee-
per conſideration of my ſelfe.
For as in diſeaſes, the firſt degree
to recouery, is the finding of the
originall cauſe; ſo in troubles &
diſtreſſes, there is ſmall hope of
helpe, vnleſſe we diſcerne from
what

what fountaine they flow. And therefore thou doest often presse vs with a heauy hand, that wee should vnderstand our rebellion against thee, that we should both know & confesse our offences, that wee sholuld disburthen our consciences of that loathsome loade, which otherwise would poyson our soules to death. This is the cause of our calamities; & from hence must begin our reliefe.

So thou didst send firie Serpents among thy people, in their passage throgh the deserts, which ceased not to sting them to death vntill they did confesse their sins. And for this cause thou didst call *Adam* in Paradise, not for that thou knewest not where he was, but to giue him occasion to acknowledge his transgression. The Diuell thou didst not call, Thou gauest sentence against the Diuell, vncalled, vnheard; because his will was inflex-

Numb. 21

11.

flexible, he could not repent, he would not confesse that hee had done euill. But thou didst call man, because hee could acknowledge his sinne. Because man hath a power to repent his offences, & confesse them to thee, it pleaseth thee still by diuers meanes and occasions to call vs.

12 But assuredly, the most powerfull meanes, the most violent voyce to call vs to thee is by adversity, more sinners are turned to thee by aduersity, then by prosperity, by fear, then by loue; by shame, then by hope. Sinners, for the most part, are like to the spring of the Sunne in *Sicilie*, which at midday is very cold, & at midnight exceeding hot. We grow cold by prosperity; but by calamities our deuotion is enflamed. As much feeding vpon sweet meates, maketh the body drowsie and dull; so the mind *pastured* with pleasures, becommeth *pestered* and heauy in the

13 I called vpon the Lord in trouble, & he heard mee at large. *Psal.* 118.

actions

actions of vnderstanding, and yeeldable to the command of sensuality and sloth.

Hence it followeth, that it is a great mercy of God, to be trauailed and euen tired with labour in this life: It is a true token of his loue, it is a sure signe that hee hath not giuen vs ouer, that hee is desirous to conuert vs to him. Man is like the earth, which vnlesse it bee torne vp with the plough, vnlesse it bee harrowed, digged & raked, bringeth foorth wilde weeds, & little else. Troubles are Gods husbandrie vpon vs. To be scurned by all, to bee a marke whereat all men aime their arrowes, to be *pressed* with wants, to bee *oppressed* with wrongs, to haue our life perpetually run in a rugged way; are good assurances, or rather effects, both of his loue and of his care. They are the whips which make madde sinners sober: they are the batterie which enforce ob-

34

35

obstinate and rebellious hearts, to yeeld to the seruice and subiection of God: they are the arrowes which God hath taken out of the quiuer of his mercy, and winged with the fire of his Loue. To pierce and to warme our hard icie hearts, hee hath tempered his arrowes of tribulation with mercy, and enflamed them with his Loue.

VERSE IV.

For thy hand is heauy vpon me day and night: & my moisture is like the drought in Sammer.

1 *GOds heauy hand vpon sinners.*

2 *Feare how terrible an enemy it is.*

3 *Her innumerable forces.*

4 *Her cruell charge.*

5 *The sinner vanquished & ready to yeeld.*

6 *But is releeued by Faith.*

7 *Her encouragements.*

8 *Feare not to be feared.*

9 *He's sure created not onely for punishment, but for terrour.*

10 *Who haue greatest cause to feare.*

11 *The number of the Elect not small.*

12 *Wherein the workes of mercy exceede the workes of Iustice.*

13 *The multitude and grieuousnesse of sinnes no cause to dismay vs.*

14 *Mercy not onely preseruth vs from the harme of sinne but turneth the harme of sinne to our good*

15 *Sorrow expelleth feare, and begetteth ioy.*

16 *A sinner ouercharged with sorrow.*

17 *Her sad encounter.*

18 *Ingratitude an odious offence.*

19 *The*

19 *The sinner ready to sinke vnder sorrow.*

20 *But is erected by Faith & by Hope.*

21 *Their comforts.*

22 *Contrition is the bruising of a soule betweene feare and griefe.*

23 *The multitude of Gods benefits may much assure vs.*

24 *Wee must not leaue our repentance vnperfect.*

25 *Sins are like a burning ague.*

O this end didst thou beare a heauy hand ouer me; thy punishments did presse mee very sore; thou didst multiply many miseries without intermission vpon me. Thou diddest cast many rugged rubbes in the smoothest passage of my affaires; thou didst beat vpon my body with variety of infirmities; but especially thou diddest lay an intolerable load vpon my soule. My soul thou diddest both charge

I

and

& torment, with a mountanous heape of dolours and feares; whereof I was vnable, either to sustaine the weight, or endure the griefe.

Before me were the multitude of my sinnes; behind me, the hideous horrour of them; on the one side, feares approaching; on the other, hopes abandoning; aboue, Iustice threatning; beneath, vengeance expecting; within, agony and anguish of soule; without, terrours, disconsolation, dread, and almost a hellish darkenesse of despaire. For thou diddest not onely enuiron & assaile me with furious feares; but thou diddest heape discomforts vpon me; thou diddest cut off the supply of thy sweet consolations; thou diddest drie vp or restraine the influence of thy grace, whereby I should haue beene both animated and aided in my distresse; thou wouldest not affoord mee one beame of fauor.

Oh!

2 Oh! what a cruell enemie is feare? Shee marcheth with innumerable troupes in her traine, ranged in order, armed at all points, and shaking their terrible instruments of death. Iustice carrieth the ensigne before her; despaire soundeth the loud alarme; disconsolation, trembling, distrust, with all the curses and threats of the Law, with all the exãples of Gods weighty wrath, present the first charge. She mar-
3 shalleth all creatures in squadrons against vs; all our friends she draweth to her part; our secret thoughts she mustereth on her side: She hath a thousand treacherous intelligencies within our owne bosome, which await but houre and occasion to surprise vs. Thus aduancing her selfe in the pride of her power, with a high and horrible voice she cried vnto me;

Come foorth thou fugitiue! Come thou *deiected*, thou *rejected*

ted traitor! tell mee, Wretch! Where now is thy assurance? Who shall defend thee? whither wilt thou retire? Goe too now, Goe seeke for some mantle to veile thy obscene darkenesse: For thou canst not with any conscience (in case thou hast any) approach into the presence of the Lord. What? expectest thou to be releeued by him? Thinkest thou he will fauour thee? Nay, *Is* it possible that hee should forbeare thee? Seest thou not that he also is set against thee? That his hand is rigorous vpon thee? And how can it bee otherwise? For God is Iust; a hard dealer, a seuere exacter of accomts. Look into the examples of his iustice: How he condemned his angels irreuocablie, for one only sinne; how for one only sinne, not only *Adam*, but all his posterity, & in a manner all creatures were cursed.

If thou conceiuest comfort by reason

reason of some mercie, which followed this iustice; then compare this iustice and mercy together, by the continuall course of their effects. See how in all ages, both the greatest and most flourishing parts of the world, haue lien buried in infidelity. See how in those fewe parts, ouer which the light of truth hath displayed her beames, many millions haue bin blinded, either by ignorance, or by superstition and errour. See how many, yea how most of those, who haue received true knowledge; either by delicacie, or other viciousnesse of life, reape no benefit thereby. So as it is apparantly true, that *many are called, & few are chosen:* that the way to saluation is so difficult, and the gate so strait, that it is passable for very few.

Few indeed: For how many were in the whole world, when it was ouerwhelmed with waters? How many in *Sodome* and the

the cities adioining to it, when they periſhed with fire? How many among the choſen people of God, when *Elias* could not eſpie one? How many, when they were often captiuated, and finally ruined, and diſperſed? Yea, ſeeſt thou not the iuſtice of God to be ſo implacable, that when flouriſhing nations are vtterly rooted out, infants and innocents, who haue not actually offended, are ſwallowed in the common calamity, for the offences of their progenitors? Compare (*I* ſay) theſe effects of iuſtice and mercy together, and thou ſhalt plainely finde, that the firſt hath farre exceeded the laſt; that there are many veſſels of the one, and few of the other.

Now if thou hopeſt to bee one of thoſe few; then conſult with thine owne conſcience, how cleare and vncorrupt thou findeſt thy actions; how ſeuerely thou haſt reſtrained thy euill inclina-

clinations; how strongly, how violently thou hast endeauoured to maintaine a vertuous and religious life. No, no; thou art none of those few, who with perpetuall strong striuing shall wrestle through that narrow passage. Thou hast beene vnconstant, both in thy iudgment, and in thy actions: like a loose tooth: not onely vseleſſe, but troublesome and painefull. Thou hast beene a slander to the Church, and a staine to thy profession; Thou hast beene a derision to the euill, a shame and sorrow to the good, an offensiue example to the weake. The earth casteth thee vp, heauen receiueth thee not: God is displeased with thee, and all creatures are bent to oppresse thee. Goe to then, abandon hope, and yeeld thy selfe captiue to despaire. Thou hast no other remedie against thy feares, but to relinquish hope. Cease to hope, and feare will no

longer

longer torment thee: for whosoeuer hopeth for no good, he feareth no euill.

These words she doubled with a terrible voice, and all the hoste cryed aloud, *Despaire and Die.*

Woe is me! *I* am vndone. Alas wretch that *I* am? Which way shall I turne mee? Whither shall I flie? What shall I doe? *I* am assailed with feares, by feares *I* am betrayed, my enemies are within and without. Who shall deliuer? who shall defend mee? *I* am as a naked tree in a wide plain, beaten with many bitter stormes: I am as drie open ground parched with the burning beames of the Sunne: *I* can finde none to protect mee, none to comfort me, and my owne strength and courage vtterly faileth. Out alasse? who so liueth in feare, he is daily condemned, daily vnder the executioners hand. No man is assured, whom an euill conscience holdeth in feare. O! who

is able to endure these confusions? Who can either resist, or rule the violence of these feares?

6 Thus whilest I was ready to haue yeelded my selfe to the tyrannie of despaire; loe, Faith from heauen did sodainly cast a glorious beame of her beautie vpon mee; and, with a sober sweetnesse began in this sort, partly to reproaue, and partly to instruct me.

What? (said shee) Art thou such a nouice in my Schoole? such a faint and raw souldier in spirituall combate? Hast thou no more dexteritie in handling thy weapons? Come, stand vp, take courage, I will teach thee both thy fence and thy fight: Come, (I say) and looke thy terrour in the face: It seemeth a Serpent to deuoure thee, but bee not dismayed, step boldly to it, and take it by the taile, and it will forthwith turne to a rod of correction. What? Art thou so much afraid

8 a Psa. 103. 13. & 128. 1 Prou. 10. 27. & 14. 27. & 19. 23. & 22. 4. & 28. 1. Eccles 14 & 2. & 3. &

of feare? which is so highly commended *a*? which is so straitly commanded to thee *b*? God loueth feare *c*; Hee accepteth, *d* he preserueth *e*, he honoureth *f*, he blesseth *g*, he neuer forsaketh *h* them that feare him. Feare is the beginning of righteousnesse, the first step to wisedome *i*: It bringeth with it iudgement and righteousnesse *k*, It expelleth sinnes *l*: It is the bridle of sins; it is the sword that cutteth in sunder, not onely the sinewes, but the very hartstrings of sinne.

What? deemest thou that God hath created hell fire onely to punish damned sinners and the Diuell? No verily: but rather to keepe sinners from damnation; to raise them to repentance, and to restraine them from sin. For so much as a man feareth the punishment that he hath deserued, so much more carefully will he, both repent and auoid those faults which he hath committed.

a Gen.22. 40.26.27.
b Ios.24.14 Deut.4.10 & 14.23.
Exod. 20. 18.20.
Phil.2. 12.
2 Pet.1 17
c deu.5.29
d deu.17.8 19 Act.10 35. Luk 52
Exod 9.10
e Ecclus. 31.1.
f Eccles.19 20.
g Ps.12.21.
h Ecclus 2 11.
i Psal.111. 10 Ecclus 43.33.
9
k Es.5 7.
l Leu 19. 14.
1 Sam 11.7
Ier.32 40.
Ecclu.21 6
Pro 1.2.& 14.16.
Iob.1.1.8.

Non cito perit ruina, qui ruinam timet. Senec.

He that feareth ruine is neither easily nor often oppressed therewith. They haue greatest cause of feare who feare least; who walke in their owne wayes with a sober securitie; who loosely & licentiously pursue vanities; who are flintie hearted, without trembling or touch of the threatnings of God; who perseuere in sinne, either boldly or senceleſly; and then say, *What euill haue I done?* Let these feare: *It is fearefull for these to fall into the handes of the liuing God.* Ouer the neckes of these hangs a terrible sword, alwayes shaking, alwayes bent and ready to strike; the lesse they feare it, the more *sure*, the more *sore* and heauie will it fall. These are *obiects* to Gods iustice and wrath; these are *abiects* from his mercie and grace.

But repentant sinners, who rise with feare, and run with grief to the Lord of mercie, and say vnto him; *Lord be mercifull to me a sinner:*

a sinner: Let such bee confident; For he who hath in mercie called them, wil assuredly in mercy receiue them. They are not a
few onely, who haue beene re-
ceiued; this is a false surmise of 11
feare: let heauen, let earth, let hell be searched, and there shall not one be found, I confidently say, not any one, who returned to the Lord and was not receiued. Neuer thinke that the iustice of God is greater then his mercy. Nothing can bee sayd in God greater or lesser; because whatsoeuer is in him, is his very selfe. There was neuer sinner in this world, who hath not had a sweet taste of his mercy; neither was there euer righteous person, who hath not beene touched with his iustice: His iustice and his mercy are extended to all. For *all*
the wayes of the Lord are mercy & 12
truth. Besides, mercie bestoweth so many & so great good things vpon the righteous, that her

workes farre exceed the workes of iustice. Neuer trouble thy self about the small number of the elect: Assuredly they are not a few, but almost innumerable, whom the Lord will receiue to mercy. Mercy will bee no lesse milde, then iustice rigorous: mercy will no lesse finde a meanes to saue, thē iustice to condemne. As the number of the elect is knowne only to God, so both the time and manner of their calling must onely be referred to him.

But what mooueth thee to doubt and distrust thine estate? the multitude and grieuousnesse of thy sinnes? Trouble not thy
13 selfe for the multitude and grieuousnesse of thy sinnes; because the mercy of the Lord doth infinitely surmount them. Behold, how two contraries applied together, if the one far exceed the other, the greater must needs consume the lesse. But the mercies

cies of God infinitely exceed all the sins in the world. All the sins of the world are more easily consumed by the mercie of God, then is a droppe of water in a hot fiery furnace; then a sparke of fire is extinguished in the sea. Doe but apply now this mercy to thy sinnes, and the infinitenes of the one, must needs consume the multitude of the other.

But lo, shee hath already applied her selfe: Shee hasted to meet thee; shee hath already kissed thee; she holdeth thee close in her embracements. Yea, when thou didst fall, she was present with thee (albeit thou diddest not discerne so much) shee layed her hand vnder thee, to keepe thee from harme, and to raise thee againe. Thou art a vessell both brittle and weake; thou must needs haue beene dashed to pieces, or much brised with thy fall; vnlesse mercy had lai3 vnder her hand. This is a great

14 signe that thou art elect; but it is not all. For mercy hath not onely preserued thee from the harme of sinne, but she hath turned thy sinne to thy good: For thereby she hath made both thee more humble in thy opinion, and more heedfull in thy wayes. The fall of the reprobate is like the fall of an Elephant; they rise not againe; but impudently make light esteeme of their sinnes; and sometimes with a flintie forehead boast of them: But though the elect fall into the bottome of the sea, yet the same whale which swallowed them vp, must againe cast them vpon the land.

Arise therefore, and strengthen thy heart: thou hast found how weake thine owne forces are; humble thy selfe vnder the Almighty arme of the Lord. For humility is the foundation of all vertues; the lowest ground-work of repentance. Humble thy selfe therefore with sorrow for thy sinne

past,

paſt, and circumſpection for thy
life to come. *It* thou canſt ſo 15
humble thy ſelfe with ſorrow,
then neuer feare; this ſorrow is
the greateſt ioy to a godly mind
that can be; the more of this ſor-
row thou findeſt within thee, the
leſſe cauſe thou haſt to feare. And
to this examination now I leaue
thee, to what degree of ſubmiſſe
ſorrow thou canſt deſcend; for
aſſuredly, to the ſame pitch of
aſſurance thou ſhalt be exalted.

This ſaid, ſhe glanceth glori- 16
ouſly into heauen, leauing mee
well confirmed againſt feare;
but altogether expoſed to hea-
vineſſe and griefe. For when I
preſented to my remembrance,
either the vaine, or vile and baſe
pleaſure of my ſinnes; the good
which I did loſe, the euill which
thereby I did incurre; how my
moſt meeke God, by the good-
neſſe of his owne nature was
mooued, was prouoked, was in-
forced by my ingratitude to bee

wroth; I was forthwith ouer-
charged with heauineſſe, which
did trouble and torment me day
and night; which bereaued mee
of all ioy, and was extreamely
burdenſome to me. She ruſhee
vpon me with her ſad troupes;
ſhe cried out moſt bitterly and
ſaid;

17 How now! preſumptuous
wretch, Wither art thou carried?
Into what vaine hopes doeſt
thou run? Suppoſeſt thou thy
ſelfe to be rapt vpinto the third
heauen? to bee already placed in
Abrahams boſome? Alas! deceiued caitiffe; thy faith is but a
fantaſie; thy hope a proud preſumption of ſpirit; thy comforts
but a dreame of a deluded imagination. Thou conceiueſt that
God is merciſull: it is true; exceeding merciſull; infinite in his
mercies. But koweſt thou not
18 how odious an offence ingratitude is? How it ſtoppeth the
ſtreames? how it drieth vp the
dew

dew of mercy! how no mercy hath influence where ingratitude abides. Ingratitude is the summary of all sins: no euill, no reproach is left vnsaid, when a man is charged to be vngratefull. No beast is either so fierce or so dull, but hath some sence of gratitude, and will loue those who are carefull for them. The hands which feed the Lions, may safely touch their teeth & their pawes: Elephants for their food, make both their courage and their strength seruile to man. So naturall is this vertue, that those creatures which want vnderstanding, are both apprehensiue and obseruant thereof. And so hatefull is ingratitude to the most merciful God, that hee hath threatened by his holy spirit, that *Euill shall neuer depart from his house, who reward eth euill for good.* And that *the hope of the vnthankefull shall melt away as the winter yce.*

Pro. 17. 13

Sap. 16. 13

Consider

Consider then how vngraciously vngratefull thou hast beene: consider this, I say, and if thy owne heart shall condemne thee, think what he wil doe who is greater then thy heart, and who hath euen already opened his mouth to pronounce his arrest. He hath created thee according to his owne image: he hath placed thee in the paradise of his blessed Church: with the water of Baptisme hee sanctified thee; he furnished thee with the knowledge of his trueth, putting his word in thy mouth, and his will in thy minde: with many temporall benefits hee did enrich thee; not only for necessity, but for an ornament & delight.

But thou in the leuitie and vanity of thy braine, diddest run headlong after thine vnbridled lusts, and plunge thy selfe in many deepe sinnes. Many outward callings he bestowed vpon thee; with many sweet instructions he did

did aduertize thee; but albeit all the floore was moistened with his heauenly dew, yet thou (like *Gedeons* Fleece) remaindst drie; thou didst keepe thy selfe (like the Riuer *Nilus*) within thy bankes, when all other riuers did ouerflow. He inuited thee, and thou diddest excuse thy self, he sent to compell thee, but thou diddest resist. At the last he called thee with a violent voice, and his vnspeakeable goodnesse broke open the gates of thy obstinacy. He raised thee from thy fall by his power; he iustructed, he enlightened thee with his wisdome; he brought thee from the impestuous sea of this world, to the port of a calme conscience, and planted thee in a land of religious conuersation. Yet thou notwithstanding, either vnmindfull, or vnkind, hast exalted thy heart, and thereby lost that wisedome, which should haue made thy worship and seruice accep-

acceptable to the Lord.

Thou knowing his will, hast beene negligent in performing the same; albeit thou knowest, that, *Cursed is hee who doeth the worke of the Lord negligently*. Yea, thou hast not done it at all; thou hast manifestly and manifoldly transgressed his will; and therefore art most worthy to bee beaten with many stripes. Thou hast forsaken his seruice, who is so bountifull, that he rewards a cup of cold water with eternall life, and thou hast serued vn, which giueth no wages but death, but eternall death. Oh wofull wages! it were farre better to goe vnpaid and serue for nothing.

O Lucifer! who saidest in thy heart, *I will climbe vp into heauen*: Thou must humble thy selfe so low as hell, or else neuer looke to encounter mercy. Knowest thou not that rebellious ingratitud giueth limits to mercy? wher else were iustice? Who should receiue iudgement, if mercy did

I vayes wait vpon sinners? Go to them, *deiect* thy selfe, *abiect* wretch; creepe among moathes and wormes; abase thy selfe to the very gates of despaire, in regard of this thy obstinate vnkindnesse. Open thy vnderstanding; draw all pensiue conceits greedily into thy soule, and pine away in a consuming langour. Sith thou hast lost thy ioy, make much of thy sorrow; sith thou hast no comfort but in complaints, bestow them largely.

Oh! what a heauie burthen is heauinesse to the soule? It is more ponderous then the whole masse of the earth? It is more poisonous then the breath of the Cockatrice. It murmureth against God; It prouoketh to blaspheme; It prouoketh to despaire; It turneth all matter of solace and ioy into mountaines of lead, to weigh vs downe; It admitteth neither contentment nor quiet. But as to many sicke 19

per-

persons all sweet things seeme bitter; so to those who are vnder the arrest of heauinesse, all meanes, either of delight, or of comfort, are turned to matter of torment and disquiet. And verely my miserie did so deepely drowne my memorie and whole minde in sorrow, that all the remembrance of Gods promises lay ouerwhelmed with the thick throng of discomfortable
20 thoughts; and heauinesse would haue altogether ouerborne and beaten me down, had not *Faith*, and her sweet sister *Hope* come to my reliefe, and with most comfortable countenance and speech thus sustained me.

21 So, so this worketh kindly, & as it should this working of the medicine giueth very good assurance of health. Alasse, weake wretched sinners! how are ye deceiued by your sottish sense? The poisonous pleasures of sin which bane the soule, you sweet-

ly swallow without distaste, but you cannot relish feare and sorrow, the principall expellers of this poison. At these you make a sowre face, you can no waies enforce them downe. Whereas a soule once infected with sinne, cannot possibly be recouered to the state of Grace, but it must first be bruised and broken betweene feare and griefe, as a grain of corne is grinded betweene two millstones. And this moving of the soule betweene feare and griefe, referred to God, maketh *a broken and contrite heart*, which he doth *not despise*. And this is that contrition which is the first part of true Repentance.

22

O louely feare! O swete sorrow! O happy hand which was so heauy vpon thee, and suffred thee not to lie senceless in thy sinnes, heaping to thy selfe wrath against the day of wrath. Let it be a comfort, a great ioy vnto thee, that this heauy hand hath raised

Secundum duritiam tuam & cor impœnitens thesaurisas tibi iram in die ira.

raised and pulled thee out of the
ordure of thy sinnes. If heretofore thou hast beene vnthankefull, be thankefull now. Are thy former vnthankefulness shall
23 not be remembred? The multitude of his benefits is so far from dismaying, that it may much assure thee. For hee who hath so
24 loued thee, will not now leaue thee. He who hath begun his worke in thee, will in time expedient expedite the same. What is more vsuall in noble natures, then to follow their owne fauours? then to loue those most, vpon whom they haue bestowed greatest benefits? to heape many honours vpon such as haue beene first aduanced by them? And hath not the most noble nature said, that, *To theeth who haue, more shall be given.*

Againe, what naturall cause beginneth a worke, and leaueth the same vnfinished? The nature of seed ceaseth not in the ease.

not

not in the flower, vntill it hath brought foorth seed to a perfect ripenesse. The bird neuer forsaketh her yong, vntill shee see them able both to flie, and to prouide for themselues. Doeth nature compell inferiour causes to perfect their effects, and shall not the cause of all causes bee moued by his most infinite goodnesse and loue, to finish the worke which he hath begunne? Are not all the workes of the mighty God perfect? Hath not the same infinite goodnesse and loue sayd? *It is my worke to doe the will of him that sent mee, that I should make perfect his worke.* Feare not then: hee who hath begun to loue thee, will neuer change, but will persist to loue thee to the end. the same goodnesse that moued him to conferre many gifts and blessings vpon thee, will moue him to perfect all by giuing thee euerlasting life. For wherefore did he turne

Dei perfecta sunt opera. Deut. 32. 4

turne thy heart from sin? wherefore did hee prouoke thee to Repentance? but because he purposed to make thee cleane?

24 But as thou doest expect, that God will not leaue his worke vnfinished in thee; so breake not off thy worke in the middest with him. Thou hast attayned to contrition in a moderate degree: but rest not there, proceed now to confesse thy sins, which is the second part of true Repentance. For sinnes are like a bur-

25 ning ague, which commonly breaketh foorth at the lippes. So long as the heat remaineth within, it searcheth & anguisheth all the entrailes; but when it breaketh foorth at the lippes, it is an assured signe of health. Goe with vs then, and wee will bring thee before his presence. Acknowledge there thy sins; Hide none of thy transgressions from him. Leaue feare behinde; for mild & mercifull is the Lord, he turneth

to

to those who turn vnto him: but take sorrow with thee, & season thy confession, therewith. Sorrow will make thy confession not only not offensiue, but pleasing to him.

VERSE V.

I will acknowledge my sin vnto thee: and mine vnrighteousnesse haue I not hid.

1 THE *second forme of Repentance.*

2 *The cause of Gods seuerity against vs.*

3 *How wee should present our selues to God.*

4 *A Confession.*

5 *Betweene great and infinite there standes no proportion.*

6 *Faith and hope our guides & companions to God.*

7 *Whereto a sinner is like.*

8 *How offensiue sin is to God.*

9 *How we must satisfie.*

10 *How we commonly extenuate our sinnes.*

11 *How we excuse them.*

12 *Temptations cannot excuse vs, and wherefore.*

13 *To whom we are obliged to confesse.*

14 *The conscience of man is Gods Kingdome and Consistorie.*

15 *Wee should not be ashamed, that men take knowledge that wee haue sinned.*

16 *Pleasures of the body, what they are like.*

17 *Our confession must bee entire.*

18 *Our lightest sinnes must bee confessed.*

19 *Our sweetest sinnes must be*

con-

confessed.

20 *One sinne sufficient to vndue vs.*

THen I aduanced my selfe to the second sorte of repentance; From contrition I proceeded to acknowledgement and confession of my sinnes. Because I saw it was a childish weakenesse, rather to perish by the disease, then to empty the stomack of dangerous humours, to suffer sores rather to putrefie & spread then to endure the cleansing and curing of them: rather to endure a perpetuall tooth ach, then to haue the tooth pulled foorth. And seeing it was for this cause that God was so seuere against mee, namely for that I would not acknowledge my sinnes; seeing by no other meanes I could wrestle out of those difficulties,

1

2

culties, whereinto his displeasure had cast me; I forthwith resolued to *turne* to my God, and to *turne* forth my heart vnto him; to powre out all the putrefaction of my soule before his pure eyes; to open my Conscience, and giue a vent to those filthy fumes, which had almost stifled my soule; which were more loathsome, more infectious, then is the damp of dead putrified bodies: In a word, to say with holy *Iob*; *If I haue hid my sinne, as Adam, concealing my iniquity within my bosome.*

Iob 31. 33

3 So I presented my selfe before his diuine Maiesty, with the same countenance, wherewith a poore distressed patient, full of Impostumes, Fistolaes, and vgly vlcers, presenteth himselfe to an expert Chyrurgian: And being prepared to endure, both the paine of the corrosiue, and point of the lance, I thus addressed my speech vnto him.

O Lord my God, most rich, most liberall, most merciſull God! who ſitting aboue the *Seraphims*, with thy eyes farre brighter then the Sun, pierceſt all depthes, & diſcouereſt all things naked and open to thy view: Thou, O Lord, who art ſo powerfull, and yet ſo pitifull to that which thou haſt made, that thou heareſt and regardeſt miſerable ſinners; Graciouſly behold, be fauourably attentiue to me, I beſeech thee. Behold mee thy miſerable creature; not in anger, not in iuſtice, but in compaſſion and mercy; not as a ſeuere Iudge, but as a skilfull and careſull Phyſician; not to puniſh my infirmities, but graciouſly to cure them. O merciſull God! no leſſe infinite in Mercy then in Maieſtie; In goodneſſe and in greatneſſe vnmeaſurable alike; Behold, my exceeding great miſeries; my exceeding great; but not infinite miſeries: not ſuch as

5 can beare any proportion a-
gainst thy mercies. For between
great and infinite there standeth
no proportion.

O infinite goodnes & mercy!
I am in a most miserable estate,
and yet how to better it cannot
tell. My doubtfull and perplexed
thoughts doe wildely wander in
a maze of amazement: And this
is nothing else in effect, but to
beat out, with what torments I
am likest to perish. Alas! O my
God, wilt not thou relieue mee in
these extremities? wilt not thou
release me? O infinite goodnes!
With all humility I entreate thy
ayd, not vpon any confidence
in my selfe, but faith and hope,
6 two twins of thy brest (who ne-
ver yet haue either let fall, or bin
denied any suit) haue guided me
hither, and set mee before thee:
Loe, they remaine still present
with mee. They encourage me,
they assure me that the more mi-
serable we feele our selues to be,
the

the more fit wee are to receiue thy mercies, and the more standeth it with thy iustice to afford vs the same.

O thou who art both liberall and rich! relieue my pouertie. O most mercifull and powerfull Lord, release my miseries. Heare my distressed soule, full of wretchednesse, but fuller of guiltines; groaning at thy gate of mercy: See how fowly it is defiled with euill: how deepely corruption hath tainted the very substance thereof: how the stamps of sin, by reason of long custome, are so firmely imprinted therein, as it is a hard matter to deface them. I am like an vncleane beast, that hath long wallowed in the proper dung: whereby both the beauty hath beene defiled; and a loathsome taste is fixed in the flesh. Alasse! I am plunged in sin as in a sea, wherein I neither see banke nor feele bottome; & wherein my vaine 7

soule at the same time both floateth with the leuity, & is drawne downe with the leaden weights of sinne.

O God of my saluation! my impure soule hath hitherto been much troubled, much endangered, and almost stifeled by enclosing her corruptions, and not giuing a free passage for them to breake foorth. But now I confesse my sinnes, I confesse how grieuously I haue offended thy maiestie. I haue broken all thy commandements, as if they had beene cobwebs; and my very best thoughts haue beene poysoned with taste of things sensuall. The poysonous breath of
8 my thoughts, euaporated from my sensuall soule, hath beene more offensiue and noysome to thee, then the dampes that arise from bodies halfe putrefied in their graues. Of all thy debtors, I confesse that my accompts are greatest, that thou hast most to reckon

reckon with mee; but giue me
respite for repentance, and I will
satisfie, if not thy iustice, by pay-
ment, yet thy mercy by acknow-
ledgement. Haue patience a
while, and by confession I will 9
pay thee all. Lord, I will not hide
my offences, for then wilt thou
display them: I will lay them
opē that thou maiest hide them;
I will acknowledge them that
thou maiest take no knowledge
of them: I will not conceale my
miserable defects and defections
from thee; lest thereby I loose,
first thy pity, and then thy relief.
I will neuer goe about either
to abuse, or to auoid thee, by de-
nying or suppressing my sinnes;
I will no wayes extenuate, no
wayes excuse them. I will not 10
extenuate them, either by fauou-
rable comparing them with the
sinnes of other men, or by vn-
derualuing them in their owne
nature. I will not excuse them 11
by casting the blame vpon any

any other, vpon the malice and power of the Diuell; vpon the witchcraft of the world; vpon the soft flatteries of the flesh. These are the vaine veyles which our first parents vsed, *The woman gaue it me, the serpent deceiued me:*
12 But they cannot suffice to shadow our sinnes. For they are not able to compell the will, they can no wayes enforce the soule: Allure it they may; but enforce it they cannot: they may knock at our gates; but they cannot breake in, vnles we open to entertaine them.

And therefore I will neuer endeauour to excuse that, which my owne conscience conuinceth. I will sincerely acknowledge my sinnes; I will take the whole blame vpon my selfe; I will not transferre any part thereof to any other. For my conscience is so torne with the bitings of sin, my soule is so stretched vpon the racke of sorrow;

that I am enforced to cry nothing else, but, *O my sinnes!* I charge, I accuse, I condemne only my selfe. O my God! I haue grieuously sinned; my sinnes haue deepely prouoked thy heavy wrath; I acknowledge them to thee with a free confession. Lord, I appeare before thee no other then I am; euen a most poore desolate and distressed sinner: I can neither boast nor take comfort in any goodnesse in my selfe; but I lay open before thee *my sinnes*.

And it is *vnto thee* that I will confesse my sinnes; *vnto thee*, against whom onely I haue sinned; *vnto thee*, who onely art able to forgiue *my sins*; *vnto thee*, who onely art able to iudge of my confession. For it is not alwayes thy pleasure, that wee blazon our owne blame, that our sinnes be rung out to the eares of all men; that they be set foorth vpon the stage of the world. If 13

penitently we confesse our sinne *vnto thee*, thy compassion will *couer* them. It will *couer* them from thy iustice, it will *couer* them both from the scandall and scorne of other men: thou wilt freely forgiue both the sin and
14 the shame. Assuredly the conscience of man is thy little kingdome: It is thy peculiar Consistory and Court. There thou sittest, there thou examinest, there thou iudgest. With this kingdome thou wilt not *depart*, thou wilt not *impart* it to any other. None can know the secrets of the soule; none can absolutely, either discerne or command the inward working thereof but thy selfe. Whosoeuer will presume, either to know, or command the working of the spirit; whosoeuer will determine of the last end and state of soules (further then thou hast plainly revealed) he vsurpeth thy throne; he wresteth thy scepter out of thy

thy hand. As thou onely art able to iudge of our confession; as thou only both knowest and forgiuest sinnes; so *vnto thee* will I euer acknowledge my sinnes.

Yet will *I* not bee ashamed 15
that the world also take knowledge, that men also thinke that *I* haue done amisse. I will not forbeare to abase my selfe by reason of my sinnes, euen in open view; to sorrow, to lament, to be sorrie and deuere against my self; to abhorre the world and all her sorceries; to loath the poisonous pleasures of the body, which are like to meathes, that consume the garment wherein they breed; 16
to chastise and tame thy filthy flesh, for rebelling against thee, by whose power it was made, by whose prouidence it doth consist; I mu consuming the destruction of my soul, which keepeth it from stinking, from turning to most course and loathsome carrion.

carrion. I will neuer beare the world in hand, that my offences are either few or light; I will by confession make them knowne to thee; I will by sorrow, and some measure of satisfaction, make them known to the world. No shamefastnesse shall retaine me from mourning at any time, from making a sad and sure reckoning with my body, from holding a sharpe hand vpon it. For assuredly, either we must lament in this life with profitable teares for a time, or else with fruitlesse and endlesse teares in the life to come: either in this world we must tie our selues to some moderate paine, or else be chained both to intolerable and eternall paines in the world to come.

17 Neither will I acknowledge my offences in part, but I will make an entire confession, and expose all my transgressions before thee. Not onely my great

sinnes,

ſinnes, but my *vnrighteouſneſſe*, which ſeeme of leſſer moment, not onely the euill which I haue done, but the good which in duty I ſhould haue done: I will diſcouer all my *vnrighteouſneſſe* vnto thee. I will doe as the lepers were commanded to doe, when they came to bee cleanſed by the Prieſt, I will not only waſh my garments, but will ſhaue all my haire; euen my lightest and looſeſt offences. That thou who numbreſt our haires, when thou ſhalt take a view of my ſinnes, ſhalt not finde one haire of them, which I haue not runne ouer with the razor of confeſſion.

18

Leu. 14. 8.

I will not doe as *Saul* did, who being commanded to ſlay all the *Amalekites*, and all the cattell that pertained to them; deſtroyed all that was vile and nought worth, but ſaued the King, the great King *Agag*, and the fattest ſheep and oxen aliue.

1 Sam. 15.

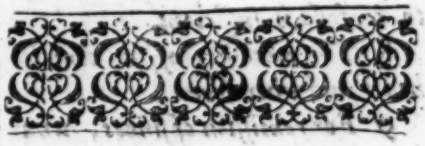
I will

I will not make away my vulgar and vnprofitable sinnes onely, and saue the principall and aduantageable aliue; but I will set the sword of confession to them all. I will not make reservation of some sweet sinne, and then say with *Naaman* the *Syrian*; *The Lord be mercifull to me in this.* But I will sweep the house clean, or else can it neuer bee furnished and adorned with thy graces, & thereby made fit to entertaine thee. I wil cleanse my conscience of all defilements. One drop of poison tainteth a whole tunne of wine; and one mortall sinne infecteth all the faculties and vertues of the soule. One snare is sufficient to entrappe the fowle; one hooke to take the fish; one leake to sincke a ship; one sparke of fire to prostrate a whole city, and one sinne sufficeth to draw both body and soule to destruction. I will therefore discharge my selfe by confession of all; *I will*

2 Reg. 5: 18.

20

will powre forth my heart as water before thee. Lam.2.19.



VERSE VI.

I said: I will confesse my sins vnto the Lord: and so thou forgauest the wickednesse of my sinnes.

1 *PArticular enumeration of our sinnes is impossible.*

2 *How sharpe sinnes are, and how heauy of digestion.*

3 *Secret sinnes are most dangerous, and wherefore.*

4 *The readinesse of God to accept our confession.*

5 *God often accepts our purpose for performance.*

6 *Which*

6 *Which maketh our want of repentance vnexcuseable.*

7 *Contrition ioyned with a will to confesse is sufficient.*

8 *The necessity of a contrite heart, and wherefore.*

9 *For remission of sinnes, what is required from vs, what from God.*

10 *Neither of which require any long trace of time.*

11 *How plentifull God is in mercy.*

12 *A thanksgiuing for the same.*

13 *The soul cheereth by meanes of confession.*

14 *The ioyfull effects of sorrow and troubles to penitent sinners.*

15 *A life without aduersities whereto it is like.*

16 *Many benefits that wee receiue by troubles.*

17 *How ready God is to receiue to mercy.*

But

BVt what a maze doe I begin to tread? How shall I euer wind my selfe out of this knotty labyrinth? Verily if I should make a particular rehearsall of all my sinnes, I should never bee able to finish that taske, I should neuer roule the stone ouer that hill: I should no sooner mount it a little, but it would alwayes tumble againe downe to the bottome: I should euer finde my worke new to begin. I may well say with *Iudas, I haue sinned*; but either number, or truly estimate my sinnes, I cannot. If I could number the starres of heaven, or the sands of the earth, or the drops of water that are in the Sea, or the moments of time since time began; yet am I out of hope to enumerate my sinnes: because they are no fewer in variety then they are in number:

in

number equall to those which I
haue sayd, but farre exceeding
them in variety. The summe of
them is, the manifold breach of
euery branch of thy Commande-
2 ments; whereof many of the
most heynous sticke stiffe in my
conscience, like sharpe stitches in
a sicke mans side; whereof the
pleasure lieth heauy in my soule,
like sweet meats of extreame
hard digestion. The most espe-
ciall of these are, either blasphe-
mous and prophane, or light &
vaine vsing of thy most blessed
Name: vile and vaine behauiour
and speech, vnthankefulnesse,
couetousnesse, cruelty, pride, am-
bition, anger, malice, enuie, riot,
sloath, violence, hypocrisie, flat-
terie, &c.

These particulars I vnfold be-
fore thee; in euery of these I
haue many times offended: yea,
many times whereof I was neuer
sensible. For what man knoweth
how oft he offendeth. More also
would

would I acknowledge to thee, if more I could call to my remembrance: and therefore, *O cleanse thou mee from my secret sinnes.* 3
Which assuredly are so much the more dangerous, in that they lurke within mee secret and vnseene: awaiting aduantage alway to intrap mee, & finally to break foorth to my destruction.

But see the milde mercies of our God: see the greatnesse of his goodnesse towards vs: see how prone he is to pardon our sinnes, how ready to reconcile vs to his fauour. For I did but say, *I will confesse my sinnes: and so he forgaue the wickednesse of my sin.* 4
I had scarce addressed my heart to confesse my sinnes, scarce let one teare drop from my breast, but I obtained fauour and forgiuenesse of him. *I sayd I will confesse my sinnes, and thou forganest the wickednesse of my sinne.* Oh! that wee were such seruants to thee, as thou art to vs a Lord: so ready,

5 ready, so willing to confesse our sinnes, as thou art fauourable to forgiue them. Thou regardest not the measure, but the truth of our repentance; not the *extension*, but the *intension*; not how ceremonious it is, but how sincere. Our purposes thou takest oftentimes for full performances: oftentimes thou accepteſt our designements for deeds: thou who art a spirit, regardest only the spirit; the outward actions are many times supplied by thy grace.

6 And this especially maketh vs vnexcusable, if wee doe not repent; because pardon may be so easily obtained; because it requireth so little paines. To obtaine pardon of all our sinnes, a full confession is not alwayes necessary, but a full and sufficient grief is required. If the griefe be sufficient, it is of force to abolish sins.

7 Such is the vertue of a true contrite heart, that if it bee ioyned onely with a will and endeuour

to

to confeſſe, it blotteth out, it wipeth away the guiltines of ſinne; ſo as the ſinner ſhall neuer bee damned, if he returne not to his wickednelle againe. But confeſſion of ſinnes, with all the works of ſatisfaction, which a man can either effect or imagine, without a contrite heart; are nothing auaileable, nothing worth. A contrite heart is ſo neceſſary for the remiſſion of ſins, that without it, no man hath euer beene ſaued, no ſinnes haue beene euer remitted. For as God is offended onely with the heart, ſo with the heart onely is he pleaſed; hee deſireth nothing but the heart: *Sonne gine me thy hea t.* Nothing offendeth God but the heart; take away the will and intention of the heart, and all our actions are indiff rent: and therefore from the heart muſt ſatisfaction proceed. The medicine muſt bee applied wher the diſeaſe is ſetled; the ſinner muſt vſe iuſtice vpon the

8

the same part where sinne was
first hatched, & where it raignes:
Euen as offenders are common-
ly punished, or branded, vpon
the same parts of their bodies,
wherewith they did offend. Be-
cause wee sinne with the heart,
God requireth the punishment
of the heart; which is done by
full and true contrition.

9 To obtaine remission of our
sinnes, something is required on
our part, and something from
God. From vs, sorrow and dete-
station of our sinnes; & a liuely
Faith in our great *Saluation*
from God; the imparting of his
grace: neither of which require
any long trace of time; both of
them may be done in an instant.

10 For the sorrow of contrition
requireth no determinate con-
tinuance of time: but as a man
is damned by one peruerse act
of his will, so by one contrarie
act of his will hee is made fit on
his part to bee iustified. Other-
wise

wise it would follow, (which the mercy of God will neither allow nor endure) that the way of salvation through shortnesse of time, should bee blocked vp against sorrowfull sinners, and that *at what time soeuer a sinner doth truly mourn, hee should not be receiued.*

In quacunque hora ingemuerit peccator omnium iniquitatum eius amplius non recordabor. Ezek.18.

As for the grace which proceedeth from God, much lesse doth it either require or beare the very least protraction of time. For, because his vertue is infinite, it is not *included* it is not *excluded* by any compasse or measure of time. If there bee no defect of sorrow in vs, there is neuer defect of grace in him, he doth iustifie a sinner, and restore him to his fauour in a very instant, euen whensoeuer hee is rightly disposed by sorrow to receiue his grace. God is so plentifull in mercies, and so prone to impart them to vs, that wee need but to open our hands; & they shall

Aperi os tuum, &c.

Ecce ego stoanie ostium, & pulso, si quis audie it vocem meã, & aperuerit, intrabo ad eum, & cœnabo cum illo & ipse mecum.

shall bee filled, euen as wee need but to open our eyes to enioy the bright beauty of the Sunne. The Grace of God is so farre from defect, that it preuenteth our dull desires, it knocketh at our heauy hearts, it worketh in our sluggish spirits, we can never be so ready to entertaine it, as that is to enter. When our sinnes expell God out of our soules, hee will not goe farre, hee will stand at the door, he will there knock, & hourely expect to be receiued againe.

12 Blessed bee thou, O omnipotent God! who so abounde st in mercy and in loue, who art so easie to bee intreated for great offences, so ready to be receiued of those who did despitefully both driue, and for a long time keep thee out of their gates. Oh! how vndue on thy part, how vndeserued on our is thy goodness? how farre beyond all expectation? all hope? Certainely wee can

can neuer bee left ſo drie and empty of thy grace, but out of thy *plenty*, or rather *plenitude* and fulneſſe, wee may eaſily againe be ſtored.

O ſearcher of ſoules! I haue ſo far as my weakneſſe ſufficeth, confeſſed my ſinnes *vnto thee*, I haue diſgorged my ſtomacke, ſtuffed with loathſome and dangerous humours, I haue diſcovered thoſe vnſeemely ſoares, which heeretofore I endeuoured to conceale. And now (mee thinke) I beginne to reuiue, my feare now beginneth to change into hope. As heeretofore I de- 13
ſired to auoid thee, as a ſharpe ſearcher, as a ſeuere iuſticer of my offences; ſo now I runne after thee, and caſt my ſelfe into thy armes, as my onely aſſured refuge and defence. *Bleſſed* bee the houre wherein I was firſt enlightned, firſt emboldned to acknowledge my ſinnes. In this houre haue I receiued a ſingular teſti-

teſtimony, a ſweet taſte, both of thy loue, and care, and liberality towards me. Let others bleſſe the time of their birth, the time wherin ſome proſperous aduenture did befall, the time wherein either they atchieued ſome great aduantage, or elſe eſcaped ſome diſaſtrous euill: But I will bleſſe this happy houre, the moſt *happy* that poſſibly cold *happen* to me. O my God! encreaſe the pleaſure which I haue conceiued, in being diſpleaſed with my ſelfe, for diſpleaſing thee: Let me take ſo great contentment & delight in repentance, as euer I did in committing ſinne. So ſhall my felicity approach, if not equall the felicity of thine Angels: So ſhall I bee aduanced from the low condition of my grieſe; to the high and glorious ſtate of thy grace:

O eternall God! O true light of our eyes! If this bee the effect of troubles and grieſe, if this bee the

the worſt of them; I will bow my backe, and ſet my ſhoulder to the load: I will not onely endure calamities, but I will reioyce in them. I will humbly intreate God, that I may neuer want theſe aſſurances both of his loue, and of his care; I will earneſtly invite them to come vpon me, to affoord me their help, either in returning, or retaining mee to God. Aſſuredly a life without aduerſities is like a ſtanding puddle, a dead ſea: as tempeſts preſerue water and aire from putrefaction; ſo doe troubles the mind. Hee that neuer taſted of troubles, knoweth not himſelfe, and ſeemeth to be little regarded of God. Hee knoweth not himſelfe, because hee neuer made proofe what he is able to doe: he ſeemeth little regarded of God, as a perſon without courage and heart; vnworthy of combate, vnfit for triall. He that neuer knew aduerſitie, is ignorant of the greateſt

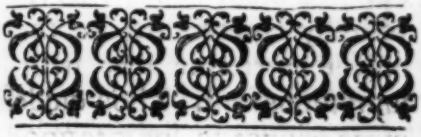
15

16

greatest part of the affaires of this life: Hee is exceeding miserable in this, that he neuer knew what misery meant. Great vertues delight in trouble, as valiant souldiers doe in warre.

O most louing, most rich, most liberall Lord! How can wee be able, I will not say to expresse; but to vnderstand, to imagine thy sweet gentlenesse and loue? I did no sooner think to returne vnto thee, but thou wert vpon the way to meet me: I did no sooner say that I would
17 confesse my offences, but thou diddest open thine armes to receiue mee to mercy: I did no sooner call to mind the paines which my sinnes did merit, but thou diddest accord to remit the same. I expected thy rebuks, and thy roddes; but I receiued thy kisses: I looked that thou wouldest haue thundered foorth thy threats, that thy angry arme would haue dashed mee to dust; but

but thou diddeſt encounter mee with thy embracements, thou diddeſt entertaine mee with a ſumptuous feaſt: Thou diddeſt more reioyce to doe mee good, then *I* (heauy beaſt) did to receiue it. O ſauourable Lord! How much more ready art thou to pardon, then to puniſh? How much more ready to grant thy pardon, then wee to deſire it? Verely, no louing father can ſo graciouſly receiue his child, caſt downe at his feet, & in the loweſt deſcent of ſubmiſſion crauing his fauor, as thou haſt graciouſly receiued me.



VERS. VII.

For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest bee found : but in the great water floods they shall not come nigh him.

1 *THE effect of Repentance in regard of the godly.*

2 *All creatures to be entreated to ayde vs in prayſing God.*

3 *Especially all the Saints in heauen, who haue beene ſinners vpon earth.*

4 *Also all the godly vpon earth.*

5 *Who*

5 *Who by examples of Mercy, shall bee encouraged to resort to God.*

6 *Remission of sinnes, is a case reserued onely to God.*

7 *Remission of the least sinne, requires no lesse vertue, then the creation of the world.*

8 *Resort to God must bee in a seasonable time.*

9 *The seasonable time in regard of God.*

10 *The great difference betweene the seasonable time, and the time ensuing.*

11 *The seasonable time in regard of our selues.*

12 *The dangers which wee incurre by deferring repentance.*

13 *The doubtfull estate of those who repent very late.*

14 *Late repentance little auailable, not by any change in God, but by defects in our selues.*

15 *It is little better then desperation, to sinne vpon confidence of repentance.*

1 FOR this cause my heart hoppeth within mee for ioy; my spirit is enflamed, & my blood boileth with a holy heat, both to extoll and extend thy praise. My soule glorieth onely in thy goodnes and grace. It blameth, it accuseth nothing but it selfe: It complaineth, it crieth out against none but it selfe. It is my will, it is my actions, it is my selfe that *I* haue lamented: But God hath beene gracious to mee, it is in his grace that *I* will reioyce. Hee hath opened mine eyes, to see my own deformities and defects; he hath touched my heart with shame & with griefe; hee hath vnlocked my lippes, both to confesse my faults, and to craue compassion: if not so soone as it was requisite, yet before it was altogether too late: Although *I* haue lost much time, yet hath hee not suffered me to lose all; although *I* did

did not apprehend the first offers of occasion, yet did not hee permit it wholly to slip away. *Praise the Lord, O my soule! whilest I liue will I praise the Lord; yea so long as I haue any being will I sing praises to my God, &c.* Psal.146.

2 But because *I* am not able sufficiently to praise thee, *I* will intreat the aid of all thy creatures let them all ioyne with mee in the sweet harmony of thy praise. Let all thy wind instruments tune to this consort: *Let euery thing that hath breath praise the Lord.* Psal.150.

3 Especially *I* incite to this holy office, all thy blessed Saints in heauen; who did heeretofore in like sort participate of thy grace, and now participate of thy glory. For so many Saints as are now in heauen, so many sinners haue beene vpon earth; there neuer was, nor shall bee any but one who may say, *which of you can reproone mee of sin?* They all

needed thy grace to repent, they all receiued thy gift to bee forgiven. Let them all bee examined, Let them answere freely, by whose power they are saued, they will all acknowledge; *It was not our sword, and our bow, but thy hand and the strength of thy arme that hath gotten vs the victory.*

Also all the godly vpon earth shall praise thee, for this example of thy compassion and loue: For that thou hast declared thy selfe so prone to pardon, so ready to releeue, so rich and plentifull in thy relief: For that thou art not onely easily entreated to remit our sinnes, but prone and bountifull in heaping thy graces and fauours vpon vs. They shall also bee encouraged heereby, to flie vnto thee, to pray vnto thee. When their sinnes and offences lie heauy vpon them, when they are enuironed and oppressed with distresse; they shal neuer despaire, neuer distrust

5

to

to be both releaſed and releeued by thee. Yea, euen the moſt righteous and iuſt ſhall for this cauſe addreſſe their prayers to thee. For there is not one among the ſonnes of *Adam*, but his neceſſities require that hee pray often to thee; both for pardon & relieſe. Whoſoeuer thinketh that he hath no need, deceiueth himſelfe, and in very truth ſtands moſt in need. Then doe we begin to bee iuſt, when wee begin to ſee our owne vnrighteouſnes; and the further wee proceed in the one, the more ſhall wee encreaſe in the other.

And they ſhall pray *vnto thee*, and onely *vnto thee*: becauſe thou onely forgiueſt ſinne. Remiſſion of ſinnes is ſo great a worke, that it is a caſe reſerued onely to thee: thou onely forgiueſt ſin, who onely art offended by ſinne. No creature whether in heauen or vpon earth, hath priviledge to pardon the leaſt ſin:

Ecce qui ſeruiunt ei non ſunt ſtabiles, & in Angelis ſuis reperit prauitatē, quantum magis hi qui habitant domos luteas, & terrenum habent fundamentum? Iob 40 6

Ego ſum, Ego ſum ipſe qui deleo iniquitates tuas propter me. Eſ. 43.

the forgiuenesse of the least sin requireth no lesse vertue, then the creation of all the world. In creation nature is giuen, in iustification grace; which in many degrees exceedeth nature. If no man bee of power to giue nature to things, much lesse is any man of ability to giue grace. When the king of *Syria* sent *Naaman* his seruant to the king of *Israel*, that hee should cure him of his leprosie; the king of *Israel* tore his garments and said: *Am I a God that I should cure a man of his leprosie?* But assuredly, if no power but of God was able to cure a bodily leprosie, no inferiour power can cleanse the loathsome leprosie of the soul: For this cure must all men resort to God.

7 *Quis potest facere mundum de immundo conceptis semine nonne tu qui solus es?* Iob 14.

8 But this they must doe in a seasonable time; they must apprehend occasion, which no wise man, either fearing thee, or louing himselfe, will suffer to escape. For as opportunity at some

some times of our life, is fairely offered to all; so if it bee not taken when it comes, it can neuer bee ouertaken when it is gone. This time is whilest thy treasures are opened, whilest thou majest bee approached, whilest thou maiest bee found: whilest thou proclaimest thy pardon, whilest thou repellest no man, whilest thou inuitest all: whilest thou almost entreatest sinners, loaden and perplexed with their heauy charge, to come to thee for releese. If in this time they pray *vnto thee*, the floud of thy furie shall not inuolue them; they shall not bee swallowed in the rauenous gulfe of thine indignation.

Iustitia tua sicut gurgites maris Isay 48.

But if they suffer this time to slippe; if they bee so held down with sensuall either pleasure or sloath, that they will not awake out of the slumber of sinne; that they will not arise and pray *vnto thee:* another time shall then succeed; when the full streames & stormes

stormes of thy displeasure shall violently breake foorth, and sodainely enwrappe all those, who either throgh negligence, which is ill; or through obstinacy, which is worse, perseuere in their licentious life. And the longer it be before these flouds come vpon them, with the greater fury will they fall: Euen as riuers, the greater distance they runne from their springs, the more waters they gather, & with the greater violence they runne. Or as the longer a man to drawing a bow, the neerer he drawes the arrow to the head, and with the greater strength it flieth from his hand.

10 At that time, they who now may haue easie accesse, shall not be able to approch thee; they shall be driuen away, they shall be commanded with a sad bitter curse, to *depart from thee.* Thou who now keepest open house, wilt then perpetually shut vp doores: thou who now art full of pity,

pity, plentifull in reliefe; wilt then finally iudge, & afterwards eternally punish. *Pharaoh* did hardly oppresse and detaine the people of *Israel* a long time; no intreaty, no punishment could mooue him to permit them to depart; hee pursued them with an army euen into the sea: But when hee saw the waters comming vpon him, hee acknowledged the power of God, and said: *Let vs flie, for the Lord fighteth for them.* Then he repented, then he would haue gone back; but it was too late. The water flouds came vpon him too fast; sentence of death had then passed against him; then Gods wrath and the waters came vpon him together. When the floudgates of Gods fury are opened vpon vs, it will so violently driue vs both from his fauour & face, that it will be impossible for vs to approach him.

Exod. 14.

Againe, they who let slip the time

11 time of their youth, of their health and of their ſtrength; and with variety of delayes driue off to reconcile themſelues to God, vntill by age or by ſickeneſſe they become weake; vntill they arriue to the laſt period of their liues: they are in danger to de-
12 ceiue themſelues. They are in great danger, that either their hearts will bee ſo hardened with long cuſtome of ſinne, that true repentance cannot ſinke into them: or elſe that the feebleneſſe of age, the paines of ſickeneſſe, the diſmaidnes of death, the horrour of ſinne, the terrour of iuſtice, and a thouſand like perplexities, as ſo many floudgates, will ruſh vpon their ſoules, and altogether ouerwhelme them; ſo as they ſhall not be able to approach neere to God. For being
13 rowled in theſe ſtreames, it cannot but be doubtfull at the leaſt; that they who in former times were forgetful of God, ſhold then be

be forgetfull of themſelues; that they who had no will to repent, whileſt they had power to ſinne; when they are vnable to ſinne, ſhould haue a very weake either will or ability to repent: that God will then as little regard their cries, as they did formerly regard his callings. Not vpon 14
any change in him, but by reaſon of defect in themſelues. Becauſe their complaints and cries at that time; and happily their ſobs, ſighes, and teares, are not a voluntary motion of the will, but a violent enforcement vpon neceſſity. They are rather effects of amazement, or of deſpaire; then of any liuely and powerfull repentance. Verely, it is little 15
better then deſperation, to ſinne vpon confidence of repentance in times to enſue. There is little, either proofe or thanke in the amendement of our will, when we are paſt, either the pleaſure or the power to proceed in ſinne.

VERSE

VERSE IV.

Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me about with songs of deliuerance.

1 THE effects of repentance in regard of the penitents.

2 The protection of Gods Mercy.

3 The protection of his power.

4 The protection of his prouidence.

5 As God hath manifested himselfe to vs, three of his attributes are most excellent, his goodnesse, his

his wiſedome and his power.

6 *And of theſe his goodneſſe is moſt excellent and glorious.*

7 *God communicates his goodneſſe, and wherefore.*

8 *A thankeſgiuing.*

9 *The goodneſſe of God an aſſured defence.*

10 *The debility of humane forces.*

11 *How ſuſtained.*

12 *The goodneſſe of God not onely defendeth, but maketh victorious.*

13 *A ſhort prayer.*

14 *The godly are free from the delights of this world.*

15 *Free alſo from the dangers.*

16 *They cannot periſh, & wherfore.*

BVT as for me I will ſpeedily and in good time runne vnto thee, as vnto my aſſured refuge; againſt outward feares, 1
againſt inward weakneſſes, a-
gainſt

gainst all dangers or disquiets.
When I haue offended thee,
when I haue stumbled, when
fallen into any sinne; I will not
basely and beastly lie still; I will
forthwith arise and runne vnto
thee, as to *a place to hide mee in.*
2 To hide mee vnder thy mercy,
both from the stroke, and from
the search of thy iustice. When
I am assailed by mine own euill
inclinations, When my spiritual
enemy doth either vrge or allure
3 me to sinne; I will runne to the
protection of thy power, as to
the onely meanes to preserue
me, against the furies & treache-
ries of these encounters! When
humane hatred doth *set vpon*
me; when molestations, troubles,
dangers, doe *beset* me; when en-
trapments of all sorts are spread
abroad, either particularly a-
gainst my self, or more generally
4 against others with mee; *I* will
runne to the protection of thy
prouidence and wisdome, where
I shall

I ſhall bee moſt aſſuredly *preſerved.* Let others runne whither they pleaſe. Let them truſt to their friends, to their riches, to their wiſedome, to their power, or to any other thing which in the view of the world ſeemeth able to defend them: I will ſhrowd my ſelfe vnder thee. Thou art my refuge, thou art the place to *hide* and *preſerue* me: In all my neceſſities thou art my retreit. When Sathan aſſaulteth, when the world enticeth, when my owne filthie fleſh enclineth and betrayeth mee; when temptations, when aduerſities and dangers enuiron and oppreſſe me; this is my onely comfort, that thou art *good*, and that *I* may haue reſort to thy goodneſſe; which is the moſt excellent attribute and perfection that thou haſt.

True it is, that among all thy perfections, one is not greater or leſſe then another: becauſe euery one

one comprehendeth the most
high and simple nature of thy
diuinity, whereinto no compa-
rison can fall. Yet as thou doest
manifest thy selfe to vs, three of
them are most excellent: thy
5 *goodnesse*, thy *wisedome*, and thy
omnipotent *power*. These are
the three fingers which sustain
the earth. Of these, thy *goodnesse*
mooueth thee to bee bountifull
to thy creatures; thy *wisedome*
contriueth how this may most
beneficially be done: thy *power*
bringeth the worke to effect.
And albeit these are equall in
thy selfe, comprised together in
6 thy diuine prouidence; yet as
thou declarest thy selfe to vs, thy
goodnesse is most excellent & glo-
rious, from whence thy *mercy*
doth proceed. This thou most
extollest in thy selfe; this thou
most expressest in thy works,
whereof alwayes thy *goodnesse* is
the cause. For thy *goodnesse*
draweth thy infinite *wisedome* &
power

power to concur with it, in bringing thy benefits to effect,

And because it is the nature of *goodnesse* to communicate and dilate it selfe; thou who art the originall *goodnesse*, hast imparted many good things to thy creatures. Not for any necessity to thy selfe, not for any increase of thy glory: for neither art thou defective in any thing, neither can any thing enlarge thy glory: but because thou wilt not bee good alone. Because thy *goodnesse* is of nature to extend it self, it hath made other creatures to participate thereof. Thy *goodnesse* and thy glory thou hast imparted to other creatures; that as thou enioyest thine own essence and beauty, so they also should behold, loue and enioy the same: albeit not in the same degree with thy selfe: because they cannot comprehend thee, as thou comprehendest thy selfe. This is the felicity and glory which filleth the

7

the capacity of our soules, and maketh them happy. And to this end it pleased thy infinite goodnesse to create, not onely Angels, but also men: That so abiect a creature, in one part nearest to beasts, should sit at thy table, and feede of thine owne dish.

8 Blessed be this noble *goodnesse*, which hath so freely and mercifully communicated it selfe to so base creatures. This *goodnesse* is the contentment and delight of my heart; this onely is able, not onely to refresh, but to reuiue the soule with inward consolation: There is no solid, either comfort or assurance, but in this *goodnesse*.

9 And therefore whensoeuer I am enuironed and euen oppressed with dangers; when infinite euils shall on euery side assaile my body or my soule; with humble haste I will runne to thy *goodnesse*: thy *goodnesse* shall then bee

bee not onely a buckler, but a bulwark to defend me. Vnder the defence of thy *goodnesse*, I shall not only be safe, but secure: Not onely safe from dangers, but secure also and free from feare. Although the earth tremble, and the mountaines bee carried into the bosome of the sea; yet vnder this protection I will not feare. For among other things, this is one of thy chiefe endeuours & cares, to deliuer thy seruants & friends from dangers; to appease their mindes from disquiet; because thou knowest what we are, and whereof we are made. Thou 10
knowest how feeble our forces are; feeble by nature, but by often transgressions altogether disabled from releeuing our selues; altogether vnable either to resist, or to beare the calamities & dangers which presse vpon vs. A man may destroy himselfe, hee may cast himself into an Ocean of misery without thee; but saue and

Perditio tua ex te Israel, in me auxilium tuum: Hos.13. 9.

& releeue himself without thee he cannot; this is a speciall work of thy goodnesse and grace. In this work all power without thee is weake, with thee no weakenes but is sufficient: Without thee life is dead, with thee death it selfe is aliue. All power is weake against him who is vnder thy power; If thou bee at my hand, no hand is of force against mee: my weakenesse shall be supported by thine omnipotēt power.

11 *Pone me iuxta te & cuiusuis manus pugnet contra me.* Iob 17

And I shall not onely bee defended vnder protection of thy *goodnesse*, I shall not onely be deliuered and preserued against mine enemies; but I shall preuaile and be victorious against them. As I was before beset with dangers, so shall I be there enuironed with ioy: *I* shall not onely bee free from feare, but filled with vnspeakeable ioy. Oh happy soules! who are arriued in so sure custody; who in all the traverses of this life, are guarded by the

12

the puissant hand of God. What euill can either assaile or approach you? What good doe you not enioy? No euill can approach you; because you always flie frõ euill: you enioy all good, because you enioy that *goodnes* which makes you still doe good.

Fly from euill and doe good

O good God! giue me a taste of the plentifull pleasures wherewith their soules are satiated whom thou hast deliuered, whom thou doest defend, from the strong chaines from the strait prison, wherein the Diuell would hold them captiue. Who being full of ioy, full of blessed contentment and quiet, liue like thy selfe: without perturbation, without feare or hope. O my God! how vilelie doe they esteeme the voluptuousnesse of this life? How doe they not onely forbeare to desire, but loath and abhorre to quaffe off that broken bruage, which the flesh with a harlots hand pre-

13

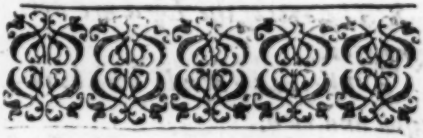
14

senteth to them, in the base and impure cup of this world? How little relish haue they in those flashy vnsinewy pleasures, which breake the forces of the soule, & cast it into a drunken dreame?

They soare aboue the sphere of earthly delights; they neuer stoope vpon so course carrion, but aspire to prey vpon Angels
15 food. And they are no lesse free from the dangers of the world, then from the delights; no more troubled with the feare of the one, then with desire of the other. They may bee hated, but harmed they cannot bee, they may bee persecuted, but they cannot perish. For nothing killeth the soule but sinne, sin onely is the sword that killeth the
Eze. 18.4. soule: *that soule which sinneth shall die.* But nothing is sinne vnlesse it be voluntary; Take away the will, and all actions are equall: & therefore a soule doth not perish, vnlesse it will, vnlesse volun-

tarily

tarily it committeth euill. So it 16
followeth, that they cannot perish, because they will not returne to their sinnes, they cannot incurre the penaltie of sinne. And this they will not doe, because their spirit is gouerned by thy grace; because their will is subiect to thy will; because thy will and their will are twisted together, as it were into a fast twined threed.



VERSE IX.

I will informe thee, and teach thee in the way wherein thou shalt goe; and I will guide thee with mine eye.

THE effects of Repentance in regard of the wicked.

2 *God is most intelligible, yet hardest to be vnderstood.*

3 *God directeth the vnderstanding.*

4 *Correcteth the will.*

5 *Not only instructeth, but leadeth with his hand.*

6 *Enlightneth and guideth with his eye.*

7 *To what end God fixeth his eyes vpon the righteous.*

8 *The eyes of the Lord are working eyes.*

9 *They make a soule both beautifull and rich.*

10 *The incredible goodnesse of God.*

11 *The eyes of the Lord not onely teach, but enable.*

12 *A heauenly voice.*

13 *Our eyes must also bee firmely fixed vpon God.*

14 *But first they must be made cleane.*

COME

COME hither now all ye who want vnderstanding, the very forme and essence of man, and I will instruct you: I will instruct you in that which is most intelligible, and yet hardest to bee vnderstood. For as nothing is more visible then God, yet nothing lesse seene, by reason of his exceeding brightnesse, so nothing is more intelligible then God, yet nothing lesse vnderstood, by reason of his surpassing greatnesse. Come hither, I say, all yee, who know not the *truth*; all ye who wander out of the right *way*, come hither to me: come all ye who are desirous to attaine a happy *life*, whereto all the passage of our life is nothing else but a toylsome trauaile. *I* will enforme you in the pure *truth*, which experience of mine owne errours hath taught mee; *I* will direct you in the right *way*, which after

1

2

long wandring *I* haue beaten out; I will point vnto you the cleare Sunne of *Life*, which after many stiffe stormes hath disclosed to mee a most louely light: whose bright beames haue dispelled all darke pitchie cloudes of despaire, and reduced my thoughts to a quiet calme. All ye who wold taste the great goodnesse of God, who would bee made happy by remission of your sinnes; ye who would obtaine his ayde in your necessities, his comfort in your distresse; heare me whom experience hath taught; Or rather heare the Lord himselfe: Listen well what hee saith vnto you, and lodge vp his words carefully in your breasts.

Come vnto me, thou miserable man; If thou hast any care of thine owne estate; If thou hast any loue and desire of thine own safetie, come vnto me; and thou shalt see what I will doe for thee. *I* will enforme thy vnderstan-

3 ding,

ding, in what errours & in what dangers thou passest thy life; & how thou mayest in best manner amend the one, and auoid the other. I will instruct thee to know the euill which I hate, and the good which I require; the miseries which awaite the one, and the happinesse which is prepared for the other.

But because men do not commonly offend through want of vnderstanding, but through perversenesse of will: For that the knowledge may well bee furnished, partly by the benefit of nature, and partly by instructions from other men; but both these are not of power to rectifie the will, and restraine the appetite. They may point out the way, but they cannot giue either appetite or strength to trauaile therein: they may set good meat before thee, but they cannot giue a stomacke to eate: Come therefore vnto mee, and *I* will not on- 4

ly *direct* thy vnderstanding, but I will *correct* the appetites and inclinations of thy will: *I* will not onely *informe* thy iudgement to discerne what is best, but I will *conforme* thy wil to embrace and execute what thou doest discerne. *I* will not onely remooue errours from thy knowledge, but disorders also and dulnesse from thy desires.

5 And because the way which thou pacest is both difficult and darke; full of intricate turnings, full of rough and broken places, wherein thou mayest easily wander or fall; full of stoppes to impeach thee; full of snares to entangle thy feet; some of pride, some of auarice, some of riot, some of lust and other trumperies of the world; so as none can escape but by my illustration & aid: I will therefore lead thee vpon my hand, I will both stay and direct thy steppes; I will conduct thee to eternall felicity and

and life. I will not commit this charge to my Angels, but as I did lead my people of *Israel*, in the day by a pillar of a cloud and in the night by a pillar of fire; so day and night I wil be thy guide. In the day of prosperity, with my grace of moderation; in the night of aduersity, with my grace of comfort: these two pillars shall neuer forsake thee. *I* will remoove all impediments from before thee: I will make thy passage both streight and smooth.

Let great persons of the world send their harbengers before them, to make their iournalls both easie and safe. But I my self will leuell thy way; I will remoove and auoide all hinderances, I will make thy walke both pleasant and plaine. Anchore not thy minde to things of this world, Let not thy thoughts bee troubled either with hope or with feare; Arrest thy selfe wholy vpon mee, and I will take

Thou shalt make equall the righteous path of the iust, Psal. 26.7. Crooked things shal be made streight, and rough wayes bee made plain, Luk 3.5.

the charge into my hands: I will
haue a care ouer thee, as a father
hath ouer his child. *I* will neuer
6 turne my countenance from
thee, thou shalt walke alwayes in
my sight, I will firmely fixe mine
eyes vpon thee: I will watch ouer
thee, so as nothing shall faile
which may aduance thee to a
happy life. Mine eye shall enlighten thee, mine eye shall direct
thee, mine eye shall furnish thee
with all supplies; vntill thou arriue at the place, where thou shalt
want nothing but what thou
wouldest not haue: where thy
aboundance shall equall thy desires.

O sweete wordes! and what
frozen heart can receiue them, &
not be melted into delight? and
not bee enflamed with the loue
of his creator? What? Wilt thou
fixe thine eyes vpon vs indeed?
Psal. 34. 14 Yes verely; *The eyes of the Lord*
Psal. 33. 17 *are ouer the righteous: The eyes of*
the Lord are vpon them that feare
him,

him, and put their truſt in his mercy. But to what end? *To deliuer their ſoules from death, and to feed them in the time of dearth.* Good. 7
And ſo it ſeemeth, that they ſhall neither periſh nor want. For they ſhall bee *deliuered from death, and fedde in the time of dearth.* Thine Pſal.33.18
eye is ſo fixed vpon them, that whoſoeuer toucheth them to harme them, he toucheth the apple of thine eye. All ſweete facietУ is plentifully powred from thine eyes.

Aſſuredly, the eyes of the 8
Lord are working eyes; grace ſtreameth from his eyes, as light and heat ſtreame from the ſunne. The ſunne doth not ſo much both adorne & enrich the earth with his illuſtrious beames, as the eyes of the Lord by their influence both enrich and adorne the ſoule of man; as they make it radiant both in pure beauty, & in plenty of good workes. O 9
merciſull God! how ſweet is thy

ſpirit

Spirit? What comforts and delights breath hourely from thee? How art thou so enamoured with our sinnefull soules, that thou wilt not turne the eyes of thy Maiesty from them? How come they so deare vnto thee, that neither danger nor want
10 can seize vpon them? Lord, I am astonished at this vnmeasurable goodnesse; my thoughts are so ouerwhelmed and confounded therewith, that I am enforced to
Psa. 144. 3. crie vnto thee; *What is man that thou hast such respect vnto him? or the sonne of man that thou so regardest him?*

11 I did once goe astray, ouer carried with the company of ordinary men. But since the Lord hath vouchsafed to cast his countenance vpon me, since he hath turned to mee his amiable eye of compassion and grace; I haue not onely beene instructed what to doe, but enabled to performe the same. New forces, new life

hath

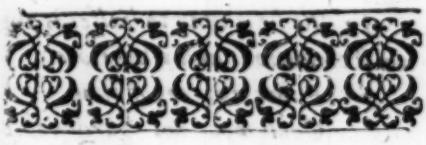
hath beene infused into mee: I haue not onely been directed which way to walke, but I haue beene guided and supported in that way. And now (me thinke) this heauenly voice perpetually soundeth in mine eares.

FEare not, behold, as I haue in- 12
fused a soule into thy body, so will
I infuse my spirit into thy soule; to
guide all the actions and motions
thereof: that as thou hast a natural
life by the one, so thou mayest haue
a spiritual life by the other. This spi-
rit shall cleere thy vnderstanding, in-
cline thy will, rule and moderate all
thy steps. And further, mine eye
shall not bee off thee, my hand shall
continually support thee: euen as (yea
much more then) a carefull mother
beareth a vigilant eye and hand
ouer her tender childe, going in pla-
ces, where it is both easie and dange-
rous to receiue a fall.

When I heare this voice, I 13
fixe likewise mine eyes immoue-
able

ably vpon my guide: euen as a diligent pilot fixeth his eyes vpon the starre whereby he steereth the course of his nauigation. As the moone receiueth her light from the sun, so shall my eyes receiue both their light and their life from those gracious eyes. I will first make them
14 cleane, and then turne them like chrystall glasses, to reflect the impression of those glorious lights. I will put my selfe into the conduct of him, who onely both is able, and hath promised to guide me to eternall happines. I will carefully *obserue* those *lovely* and *liuely* lookes, which doe so carefully *preserue* me.

VERSE



VERSE X.

Bee not like to Horse and Mule, which haue no vnderstanding: whose mouthes must be holden with bitte & bridle, lest they fall vpon thee.

1 *OVr nature requires, that we be guided by God.*

2 *Other creatures have some likenesse of God, and wherein.*

3 *Man beareth his Image, and how.*

4 *This should moue vs to applie our selues to God.*

5 *Wherein we should declare a*

difference

difference between vs & bruit beasts.

6 *To be a man to halfes is the worst condition, and wherefore.*

7 *Foure degrees of sinne.*

8 *Contempt not pardonable, and wherefore.*

9 *The first motions of grace to be embraced.*

10 *No creatures degenerate from their proper nature, but man.*

11 *The cause thereof.*

12 *Wherefore in the creation no mention is made of the goodnesse of man.*

13 *How man transformeth himselfe into a beast.*

14 *The deformitie of sinne, in that it transformeth vs into beasts.*

15 *What wee are if we vse not reason, and what if we abuse it.*

16 *How we may bee best transformed.*

17 *The seruices which commonly we pursue.*

18 *The loue of our selues should moue vs to goodnesse.*

19 *The loue of miserie is worse than miserie.*

BE ruled by me then, & do as I haue done (O my friend) take it from my experience for the best. Range thy selfe in order, and be guided by his grace. Haue recourse to him in due time, whilest hee permitteth, whilest he inuiteth, whilest hee intreateth thee to come. Now hee gently calleth thee into the right way of saluation, now he courteously offereth both his direction and aide: heare him, regarde him, obey him. If thou wilt not doe this in respect of him, doe it at least in respect of thy selfe, in respect of thine owne benefit, in respect of the condition of thy owne nature. Doe (I say) accordingly as thou art, and as the nature of thy being requires.

Thou art a man, endued with reason and vnderstanding, wherein God hath engrauen his liue-

ly

ly image. In other creatures there is some likenesse of him, some footesteps of his diuine nature, but in man, he hath stamped
2 his image. Some things are like to God, in that they are; some in that they liue; some in their excellent propertie and working. But this is not the image of God. His image is only in that we vnderstand: which is so neere a resemblance of him, that nothing in all his creatures can so cleerely
3 expresse him. For as God doth vnderstand and loue himselfe; so man by his intelectuall power, is both apt and inclinable to vnderstand & loue him. And the more perfectly man doth vnderstand and loue God, the more liuely doth he expresse his image.

Seing then that thou art of so noble a nature, and that thou bearest in thine vnderstanding the image of God; so gouerne thy selfe as is fit for a creature of vnderstanding. Bee not a man onely

onely in name, and in outward feature, but in conditions of minde a beast; Plunging thy selfe in those brutish pleasures and desires, whereby the flesh vanquisheth and destroyeth the spirit. Bee not like bruit beasts which want vnderstanding; either wilde and vnruly, or else heauie and dull: the one whereof must alwayes haue the mafle betwine their teeth, the other the spurre vpon their side. Bee not stiffe necked, be not slow paced; doe not furiously fling after the pleasures, do not obstinately insist in the customes of a licentious life. Be not carried with the sway of thy appetites, with the tempestuous rage of thy sensuality, without any discourse, without any rule, or restraint of reason. 3

Thinke that thou art a more excellent creature, than to be anchored like a beast, to earthly thoughts: thinke that thou art

bound

bound to declare that difference which nature hath set betweene thee and bruit beasts, not in outward appearance and behauiour, but chiefely by the disposition of thy mind. Vnderstand thy state, vnderstand thy dangers; and then expresse some iudgement, care, and industry, how to auoid them. For assuredly, thou wantest either faith, if thou doest not beleue thy danger; or vnderstanding, if with all care and diligence thou doest not endeauour to auoid it.

6 Aboue all, be not halfe a man, be not carefull and regular in thy life to halfes: for such a one liueth most miserably, because hee enioyeth neither God nor the world. Hee enioyeth not God, because hee hath not grace enough to make him his owne: The world hee doth not enioy, for that he hath so much taste of grace, as to discouer the vanitie and iniquite of his pleasures.

Thou

Thou maist happily obserue foure degrees of sinne: the desire, the action, the custome, the obstinacy or contempt. Desire bringeth forth action; frequencie of action, draweth on custome; custome runneth into habite, habite into nature, from whence proceedeth obstinate contempt. Whensoeuer therefore thou fallest into any degree of sinne, lie not still, beware of custome; for this will soone rise into contempt, which is not pardonable, because so long as contempt standeth, it is not possible that the sinne should be remitted. Obstinate impenitencie is said to bee impardonable, for that thereby a sinner disesteemeth and despiseth the mercie of God: which if hee would entertaine and embrace, then is he not obstinate, then are his sinnes both possible and easie to be forgiuen. For no sinne is vnpardonable with God, when with

7

8 *Insanabilis est fractura tua* Ier 30.

with sinceritie and humilitie of heart, the sinner desireth mercie; which contempt will neuer permit him to doe.

9 And therefore at the very first summons that God shall make, range thy selfe readily vnder his obedience, doe not struggle against his directions, be not slow in performing his pleasure: Doe not either by obstinate rebellion resist, or by cold dulnesse extinguish the good motions of his grace enspired into thee. Do not constraine him by afflictions to constraine thee to his seruice; as a beast is constrained by bridle and whippes to be seruiceable to man. Bee not good onely vpon compulsion and feare, neither let compulsion and feare deterre thee from goodnesse: but be like a sure blade, whereof albeit the point bee bowed to the hilts, yet will it not so stand, but returne forthwith to the streightnesse againe. Weigh thine acti-

ons

ons with vnderstanding, doe them with loue, walke cheerefully in the wayes of the Lord; be readie, be desirous and ioyfull to be guided by him. For God who is a spirit, respecteth the spirit; he desireth, he accepteth principally the heart: he is better pleased with the manner of our doing, than with that which wee can possible) doe.

Certainely, of all the creatures 10
vnder Heauen, which haue receiued being from God, none degnerate, none forsake their naturall dignity and being, but only man; only man, abandoning the dignity of his proper nature, is changed like *Protem*, into diuers formes. And this is occasioned by reason of the libertie 11
of his will: which is a faculty that transformeth men into so many things, as with violent appetite it doth peruse. Hence it 12
proceeded, that in the creation of other things, God approued them

them and saw that they were good; because hee gaue them a stable and permanent nature. But of the goodnesse of man no mention at all. Mans goodnesse was left vnapproued at the first, because God gaue him libertie of will, either to embrace vertue and be like vnto God, or to adhere to sensualtie, and bee like vnto beasts.

13 And as euery kinde of beast is principally inclined to one sensualitie more than to any other; so man transformeth himselfe into that beast, to whose sensualitie he principally declines. For as the first matter is apt to receiue the impression of any forme, so man by reason of his affection and will, is apt to bee transformed into any beast. This did the antient wisemen shaddow forth by their fables, of certaine persons changed into such beastes, whose crueltie, or sottery, or other bruitish nature they did

did expresse. And what else did others signifie, by seeking for a man with a candle, in the greatest assemblies of a most populous city, but that all were degenerated into beasts? *Runne to and fro* (saith the Prophet *Ieremie*) *by the streets of Ierusalem, and behold now, and know and enquire in the open places thereof, if ye can find a man.* And againe the Prophet saith: *Euery man is a beast by his owne knowledge.* And againe: *The Pastors are become beasts, and haue not sought the Lord: therefore haue they no vnderstanding.*

Cap. 5. 1.

Cap. 10.
Cap. 21.

And hereby thou maiest discerne (O man) the deformity of thy most seemly sinnes, which raseth the image of God out of thy soule, and transformeth it into the image of beasts. For *Man being in honour, and without vnderstanding, is compared to the foolish beasts, and is made like vnto them.*

14

Psal. 18. *alias* 19.

O sonnes of *Adam*! created

after the image of God: adorned with many naturall and supernaturall gifts. Doe not abandon your selues, doe not abandon reason to embrace sensualitie, doe not cast off the dignity of your condition and state, to follow the base fashion of beasts. Euery thing naturally loueth the life. You haue no similitude with beasts, but God hath created you to his owne image, to the end you should loue him. God hath endued you with reason, to make you diff r from beasts: vse it, and vse it well. If you doe not vse it, then are you beasts: If you vse it
15 not well, but abuse it, then are you worse than beasts: then are you deuills. If it pleaseth
16 you not to bee as you are, I will tell you how you shall best transforme your selues: endeauour to resemble God, to transforme your selues into him, by imitation (so much as it is possible)

ble) of his sanctity, and puritie: Euen as hee hath said: *Be yee holy, as I am holy.* This is a blessed change: this is the greatest perfection that can bee either wrought or wished to a reasonable creature.

What man will desire to endure to serue his enemie, his fellow, or his seruant? The Deuill is your enemie, the flesh your fellow, the world your seruant. The first seruice is vnprofitable, for it affordeth no wages but death: the second vncertaine, for you are alwayes menaced to bee turned out of doores: the third is most base and vaine: for suppose you could atchieue all the world, what is it? a needles point, a moat, a mite, a nothing. 17

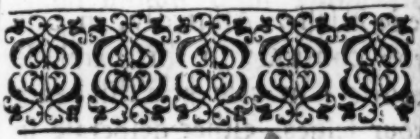
You are now in your passage thorow a wide and wild forrest, wherein you may be easilie lost, wherein easily you may lose the vse of that Sunne,

which should both enlighten and direct you to yo riourneys end. You are trauersing thorow an intricate labyrinth, out of whose entanglements you can neuer winde, neuer free your feet, vnlesse you follow that path which God hath lined forth vnto you. You are sayling a dangerous sea, beneath paued with shelues, on euery side walled with rockes, aboue beaten with terrible tempests You must be not only skilfull, but carefull of your course; you must alwaies beare your hand on the helme, your eye on the Compasse, lest it come to passe that you neuer escape.

18 If you do not this for the loue of God, doe it then for the loue of your selues; whereunto by all rules of reason and nature you are stronglie bound. If you doe not loue or regard your good, at least bee not in loue

19 with your euill: The loue of miserie

miſerie is farre worſe than miſerie it ſelfe. Aſſuredly, in caſe you continue in this careleſſe courſe; in caſe you ſtill beare your ſelues, either deſperate in running from God, or dull and heauie in comming to him; in caſe neither his benefits can allure, nor his chaſtiſements enforce you to a chaenge of life: he will caſt his plagues vpon you ſo thicke as haile: which will make you more miſerable than you can imagine.



VERS. XI.

Great plagues remaine for the vngodly but who so putteth his trust in the Lord, mercy embraceth him on euery side.

1. GODS *heauy hammers vpon obstinate sinners.*

2 *The multitude of Gods punishments.*

3 *The seuerity of them.*

4 *It is most easie for God to pardon sinnes, and wherefore.*

5 *It is not possible but that penitent persons should be forgiuen.*

6 *The confidence of true penitents.*

7 *Their*

7 *Their saciety.*
8 *Their ioy.*
9 *Albeit the contrary appears.*
10 *Penitents enioy most perfect pleasure in this life, and wherefore.*
11 *The pleasures of the wicked are worse then brutish.*
12 *Penitents are blessed in their chasticements.*
13 *The first reason hereof.*
14 *The second reason.*
15 *The afflictions of this life are both momentany and light.*
16 *A short prayer:*

CErtainely if you will not embrace this friēdly aduice; If you esteeme these warnings to be of no weight; If blinded, either with dulnesse, or with malice, you perseuere in your sins; If neither benefits nor scourges can hold you in obedience; If neither promises nor threats can any deale mooue you; If you can be reteined in order, neither

by hope nor by feare; If, like vn-
tamed beasts, you stil wildly run
through the thorny thickets of
all vices, and esteeme euery lust-
1 full thing lawfull to be done: he
hath heauier hammers to breake
your obstinacy, to bridle your
boldnesse & pride, and to beate
downe your rebellion against
2 him. Verely not the starres in the
firmament, not the sands of the
earth, not all the creatures in
heauen and vpon earth are so
many in number, so vnresistable
in force, as are the punishments
which the obstinate shall endure:
Their infelicity houereth ouer
their heads; their curse traceth
them step by step, vntill it shall
ouertake them in hell.

Here the most pleasant retreits
3 are full of hideous hurlements:
nothing but terrours, torments
and teares; without intermission
or end. Here is griefe without
remedy, complaint without pity,
repentance without mercy. Here
death

death alwayes liueth, and life alwayes dieth; death here and life are immortall together: life in dying and death in enduring. Here both body and ſoule ſhall eternally liue in eternall death: they ſhall liue together in a double death, and both eternall: the death of ſinne, and the death of puniſhment due to ſinne.

On the other ſide, they who contemne the vanity of the world, and apply themſelues only to God; they who repent them of their ſinnes, bee they neuer ſo great (if they doe not deſpaire) ſhall vndoubtedly be receiued to pardon and mercy. For this is 4
moſt eaſie for God to doe, by reaſon of his goodneſſe, and the greatneſſe of his mercies; in compariſon whereof, all the ſinnes of the world are nothing ſo little, as a point in regard of the largeſt circumference; as one ſparke of fire in compariſon of the vaſt Ocean. So as if the greateſt ſin-

ner in the world be penitent, If he desire and sue for mercy; all the water in the sea cannot so easily extinguish one sparke of fire, as the mercies of God will *abolish* his sins. Verely if a good man will be merciful to his beast; our good God will much more bee mercifull to his creature, to
5 his seruant, to his childe. Yea, it is not possible but that mercy should be imparted to them that repent. For the infinite mercies of Almighty God abound in all places, they fill all things, if they bee not excluded and locked foorth. But nothing excludeth mercy but impenitencie & hardnesse of heart. And therefore, if a man bee penitent, mercy will foorthwith enter, because the impediment is remooued; because nothing then remaineth in the soule, which may resist or repell mercy. If the window bee opened, the roome will be light; and if the floudgates bee vnbarred,

red, the streames will presently ouerflow.

But they who haue receiued mercy, who are vnder the protection and guard of grace, in what assurance doe they stand? how boldly do they walke? with what confidence are they caried in all the passages of their life? Mercy encreaseth confidence, and confidence againe encreaseth mercy: As guiltines is the cause of feare, so from mercy proceedeth confidence: As *all wickednesse is full of feare*; so *the iust is confident as a Lion.* 6 Sap. 5. Prou. 28.1

And whosoeuer receiueth mercy, they shall bee filled therewith: They shall bee so filled, as they shall ouerflow; they shall be enuironed with mercy on euery side. And being vnder the peace and protection of mercy, hauing firme trust that their sins are forgiuen; O good God! to what felicity are they aduanced? what treasures are there in heaven, 7 8

ven, which shall not bee opened and imparted to them? They shall bee placed by the side of God; they shall bee apparrelled and adorned with so great glory; so great happines shall bee heaped vpon them, as the spirit of man is vnable to apprehend, much lesse to expresse. The desire, the hope, the full faith and assurance hereof, cannot but worke in them incredible ioy, before they attaine the full fruition; euen whilest they are vpon their passage to it. Oh! with what cheerefulnesse, with what delight doe they either remooue or surmount al difficulties which lie before them? How soeuer their trauaile seemeth troublesome & hard, yet the loue of their iourneyes end maketh it, not onely tolerable, but delightfull: The onely thought of the end of their trauaile, seasoneth all the meanes with sweetnesse, through which they are enforced to wrestle to that end. It

It may bee conceiued indeed, that the iust are plagued, and that the wicked chiefly flourish in this life: It seemeth to bee so, but it is not so. It is so onely in appearance and shew, but in very deed it is not so. They are either blinded with grosse mists of ignorance, or abused with deceiuable colours and shewes, who thinke it so. It appeareth so only to those who are so rowled vp in flesh and bloud, that they esteem no thing good or euill, but that which appertaineth to the body. Assuredly, they whose sinnes are forgiuen, enioy the most perfect pleasure euen in this life: which in this sort doth plainely appear. 9

As the inward vertues and faculties of the soule are capable of greater pleasure then the outward; partly because they are more noble and diuine, and partly because their obiect is more excellent; which is, God himself and all goodnesse: So the more per- 10

fect those powers and faculties are, the more perfect pleasure they apprehend in their proper obiects; which is euident by all outward and bodily sences.

But penitent persons whose sinnes are forgiuen, haue the inward capacity of their soules more perfect and cleere then other men: Because nothing either denieth or defaceth the inward vertues of the soule, but onely sin; neither is there any meanes to purge the one, or repaire the other, but by repentance.

Heerehence it followeth, that penitents only enioy pure pleasure in this life; as proceeding from the purest and highest faculties of the soule; much cleansed by repentance from corruptions of sinne.

11 But the pleasures of the wicked proceede onely from the outward sences, common to them with bruit beasts; and so much inferiour to the pleasure of beasts,

beasts, by how much they participate of sinne. It is true indeed that their sensuall appetites present to them a thousand pleasurs; but the reckoning beeing cast, what pleasures are they? pleasures tempered with vice, which hold them still in a restlesse feaver: pleasures sweet for a moment, but leauing a long and loathsome taste behinde them: pleasures onely to couer dangerous hookes: pleasures which carry their punishments with them. As for their inward vertues and powers, they are so dulled and dimmed, and sometimes stupefied and benummed with custome of sinne, that they affoord no pleasure at all; But either lie as sottishly senceleſse, or else expresse life only by vpbraiding the polluted pleasures of the flesh.

It cannot bee denied, that many penitents are almost alwayes vnder correction, that the 12

scourge

scourge is almost alwayes vpon their backes; but heerein also I esteeme them blessed; For, *Blessed is the man who is chasticed of the Lord.* The reasons whereof are mainely two. First, for that this correction proceedeth from the loue of God; either as a gentle bridle to restraine them from licentiousnesse of sinne, or as a forge, hammer and file, to consume the consuming rust of sin. For as a man will file and scoure that instrument or vessell which he regardeth, to make it bright; as beat and brush that garment which hee affecteth, to make it cleane; So God chastiseth that person whom he loueth; either to purge, or to preserue him from the soile of sinne. If God scourgeth the iust; if he debarreth, if he depriueth them of health, riches, honour, or any other favour of the world, it is onely for loue vnto them; It is to make them onely to loue him. For God

Iob 5.7.

Quem diligit Dominus, castigat, flagellat omnem filiumquem recipit. Heb. 12.6.

God is a ieelous God, and so loveth those that are his; that hee will not endure them to loue any thing but himselfe, vnlesse it be for his sake. God esteemeth not himselfe loued enough, if the loue of any other thing bee ioyned with the loue of him. The sence of this loue of God doth so inflame their loue towards him, as they become senceleſſe of any worldly accidents or affaires.

The second reason is, for that albeit they be neuer so much chastised, yet are they neuer forsaken: but in the middest of their miseries, *mercy shall encompasse them.* They are neuer cast off, neuer cast away; but are alwayes guarded by the mercies of God: the mercies of God will defend them for the present, and deliuer them in very good time. For the present it doth enable them, not onely willingly, but ioyfully and desirously to suffer the momentany afflictions of this life: For the

14 *Tribulationem patimur, sed non destituimur,* 2 Cor. 4. 8.

the future it prepareth for them an eternall crowne of glory; to which the short afflictions of this life, are an ordinary and almost necessary passage. The afflictions of this life, are both naturally *momentany*, and by grace *light*, but the glory whereto they lead, is both *eternall* and of exceeding *weight* As the grace of God maketh the afflictions of this life *light*; so without that speciall grace, the nature of man is altogether vnable, either to bear, or to behold the *weight* of glory which shall succeed. We haue a naturall inclination to it, but all our naturall abilities and forces are insufficient, either to *attaine*, or to *sustaine* it.

15 *Id enim quod in præsenti est momentaneum, & leue, æternum gloriæ pondus operatur.* 2 Cor. 4. 17

O Lord of this eternall *weight* of glory! Let me suffer corosiues, cauterizes, cuttings, lancings, & burnings in this life, so that I be both comforted & defended by thy mercy; so that I may bee prepared and guided to thy glory

16 *Hic vre, hic seca, hic non pareas, vt in æternum parcas.* Aug.

glory; ſo that I may be deliuered from the great plagues which the wicked ſhall endure. The more bitter the potion is, the more medicinable and healthfull will it bee: the more ſharpe the file is, the leſſe ruſt will it leaue behind. The more a garment be bruſhed & beaten with roddes, the leſſe it remaines defiled with duſt.

VERSE XII.

Be glad, O ye righteous, & reioyce in the Lord: & be ioyfull all ye that are true of heart.

1 TO *whō it is proper to iudge of the pleaſure of the righteous.*

2 *A true Iudgement touching wordly pleasures.*

3 *Pleasures of the soule dilated often to the body.*

4 *They who haue the fauour of God, haue God himselfe.*

5 *Who are inuited to reioyce.*

6 *For what causes.*

7 *How gloriously the soules of them who lone God, sort out of the miseries of this world.*

8 *Who are forbidden to reioyce.*

9 *The ioy of the wicked no true ioy, and wherefore.*

10 *The ioy of the righteous must not be placed in worldly matters, and wherefore.*

11 *But it must be lodged onely in God.*

12 *No limits to bee prescribed to this ioy.*

13 *Theologicall vertues consist not in a mediocritie, like Morall vertues.*

14 *The attaining worldly felicities is laboursome, the enioying often loathsome.*

15 *We*

15 *We cannot ioy in earthly, & in heauenly things together.*
16 *A short prayer.*
17 *Feare & ioy, how combined.*

Suppose there are not many, who haue not ōfien tasted the ioy & pleasure of the soul, after some measure of repentance; but happily not sufficient to arrest a iust Iudgement of them. For when two things are compared together, the difference is best vnderstood by the iudgement of those, who haue had best experience of both. For as a sicke man, whose palate is *affected* with vicious humours, cannot well iudge of the taste and rellish of meates; so wicked men, whose mindes are *infected* with the poison of sin, cannot rightly iudge of the pleasure of the righteous. This is proper to them whose soules

soules haue a true taste, not any wayes depraued.

Now, many haue had good experience of the disposition & state of the soul, both in fruition of the world, and in a penitent life. But let them say, in which they tooke the greatest pleasure. The first is tearmed by some a meere *Vanity*; by others no better then *dunge*. All esteeme the felicities of this world, not onely *vaine*, but exceeding *vile* & base, in regard of the ioyes which *succeed* and *proceed* from true repentance. Their thoughts beeing once acquainted with this reall truth, they neither desire, nor regard the supply of shadowes: They cannot but bee strangers to worldly delights; in which they see nothing but some scattered crummes, and hungry morsels of the heauenly banket. O Lord of hostes! how great are the pleasures which they enioy, who are reconciled by repentance to thee?

2 *Et vidi quod hoc quoque esset vanitas.* Eccl. 1. 2. *Arbitror vt stercora.* Phil, 3. 8.

I haue taken greater pleasure in the wayes of thy commandements, then in all manner of riches. *Psal.* 119.

thee; which albeit they bee properly receiued into the soule, yet sometimes they are so great, that, as riuers encreased by the fall of raine ouerflow their bankes, so they cannot be contained within the soule, but are imparted also to the body.

Anima mea, & caro mea exultauerunt, &c. Psal. 83.

I will therefore reioyce in the mercies of my God: I will place all my pleasure in the contemplation of those felicities, which he reserueth in his treasurie of heauen, to enrich, to adorne, to crowne the iust. This shall be the food of my thoughts, the ambition of my highest hopes and desires. Vpon confidence that I am in the fauour of God, I will accompt God himselfe to bee mine; because his loue is mine. For to whomsoeuer hee giueth his loue, hee giueth himselfe, because loue is no guift, vnlesse the louer be giuen therewith. Yea, loue is no loue, vnlesse hee that loueth be no lesse liberall to im-

part

part that which hee is, then that which he hath vnlesse I haue the partie, I can neuer haue his loue.

5 To this ioy *I* inuite you all, who stand sworne to the seruice of the Lord; who loue his goodnesse, who reuerence his iustice. All ye who are vpright, both in action and in heart, I inuite you to two things; *First*, that you reioyce; *Secondly* that you reioyce not in your selues, not in any thing that the world affoords, but onely in the Lord.

Exultatio iusti in Domino. Psal 31.

You (I say) who walke not in the crooked and craggie wayes of sinne, but in the right path of righteousnesse; who in this passage commit your selues altogether to the power and goodnesse of God. All you I inuite to reioyce, to power forth your spirits into ioy; and that for two causes. *First*, because you enioy a sweet quiet of conscience, which is to you, *a perpetuall feast*. *Secondly*, because you expect both

6

Prou. 15.

an

an end, and a reward of all your trauailes. You expect that in short time you shall exchange the thornes and thistles of this wretched life, for the flowers of eternall felicity; that the sweat of afflictions shall bee wiped from your faces, and that you shall bee both clothed and crowned with heauenly honour. Assuredly, 7
gold runneth not so pure out of the flames of the furnace, to bee cast into the image of some great Prince, or to serue for the ornament of some rich iewell; as the soule of one who loueth God, doth beautifully sort out of the miseries of this world, to behold, to participate, to be fully satisfied with the glorious presence and Maiesty of God.

But all the wicked I forbid to 8
reioyce; Away hence, you may freely *depart*, because you haue no *part* in this ioy: you haue time little enough to lament. For albeit sinners *reioyce in deing ill, &*

Noli lætari Israel quia fornicatus es a Deo tuo. Prou.2.14

O *take*

take most delight in worst things; yet is not this the ioy that *I* meane. This is no true ioy, this is
9 no ioy at all; It is only a fained and forced appearance of ioy. It is as the ioy of hypocrites, short and sowre; It is but a flash to lighten them to their death. *First*, because it proceedeth from an euill conscience, which hath so many thorns as it hath thoughts: alwayes pricking, sometimes tearing the soule, and crying out in the midst of their mirth. *Oh impure pleasure! Oh vnlawful ioy! Oh iust reuenge that must ensue! Secondly*, because it is both short, & the *symptome* of a deadly disease. For they ioy at their sins, which will eternally ruine both their bodies and soules; they ioy in that condition of life, for which they cannot sufficiently lament. Therefore the ioy of sinners is like the witlesse laughter of fools, when they are lashed; like the senceless laughter of mad men, when

Sub sentibus delicias esse computabunt. Iob 30.

when they either doe or ſuffer ſome miſchiefe; like the ſicke laughter of ſome diſeaſed perſons, euen when they lie at the point of death. When Dolphins leape and play in the ſea, it is a ſure ſigne of tempeſts approaching; & when the wicked ſport and ſolace in their ſinnes, it is an infallible argument of their ruin at hand. *If* Epicures reioyce, who deny that God doth either order or regard the affaires of this world; If Athieſts reioyce, who are of opinion that the ſoule and body determine together; It may beare ſome appearance of ioy: But when they reioyce in their ſinnes, who beleeue the immortality of the ſoul, who know both the iuſtice and power of God, who know how horrible it is to fall into his hands after ſeparation from him by ſinne; It beareth no ſhadow of ioy; It is a plaine token of a minde, either ſenceleſſe or madde.

So then, it is proper to you onely (O yee righteous) to bee glad, it is neither lawfull nor possible for any other truely to reioyce. But because this your ioy is the treasure of your soules, you must in any case bee carefull to place it well: As treasures must bee safely laid vp, so your ioy must be lodged safe: & that cannot be but onely in God. For if you place it in honour, riches, beauty, power, or any other faire fauours of this world, it cannot be safe: because these things are transitory, and subiect to variations and dangers; because they will passe away and perish in a moment: And therefore the ioy that riseth from them is neuer durable, and many times lesse then the grief which they cause when they forsake vs. As they who ioy in God, need not feare any euill, because all their euills are conuerted to their good: so should they not hope for any

good

good from the world; because the Diuell, Gods professed enemy, is the great Prince of the world; and will endeuour to conuert that good to their euill.

Goe too then, reioyce onely in God, who forgiueth your iniquities, who doth tolerate and conceale your weakenesses, who liberally imparteth his mercies to you. Settle all your delights vpon him, settle all your pleasures and wishes in the loue of his goodnesse: For he imbraceth you with a fatherly loue; and will then chiefely stand by you, when all other comforts and supports will forsake you: Ioyne no partener with him in the small possession of your ioy: Ioy onely in him, whom you shall alwayes finde, aboue you powerfull, beneath you plentifull, before you watchfull, behinde you carefull, on this side bountifull, on that side mercifull, on all sides wonderfull. 11

Reioyce not in your own worthinesse, but in his infinite goodnes, who driueth all dangers from your bodies & soules; who so prouideth for you, that you want nothing necessarie for this life, & doe assuredly expect blessed abundance in the life to come. Reioice onely in him, who doth comfort and relieue you in your passage through this world, and wil conduct you to the ioy of his heauenly kingdome, whereof you shall neuer bee dispossessed. Reioice I say, in him, who is the very Ocean of ioy, from whom all ioyes of the soule are deriued: who onely giveth true ioy, and full ioy, and perfect ioy; and ioy which shall neither end nor abate. Of which ioy, the onely hope is sufficient both to refresh and sustaine vs, in all the trauerses of this life; which incomparably exceedeth, not onely all humane ioy that can be found, but whatsoeuer can be either

Et gaudium vestrum nemo tollet a vobis.

Inebriabuntur ab vbertate domus tuæ, & torrente voluptatis tuæ potabis eos. Psal.36.

either guessed or imagined:

And therefore *I* will not pre- 12
scribe any limits to your ioy, be-
cause it must not be moderate; it
cannot bee contained in any
meane compasse. If worldly ioy
exceede golden meane, then is it
vicious; but it is not so in spiri-
tuall ioy, no more then it is in
loue, from whence it proceedes.
All morall vertues consist in a
mediocritie, which is limited by
prudence: But it is not so in loue, 13
or in any other diuine vertúe.
As there is no mediocritie or
meane in louing of God, so is
there not in reioicing in him.
The more we loue, the more we
reioyce; and the more excessiue
our loue & ioy is, the more doe
they draw to their perfection.

Wherefore then doe wee not
with a holy scorne, cast behinde
vs the base vanishing pleasures
of this world, and bend all our
endeauours after these heauenly
felicities? Or rather wherefore

doe we, with a sleepy sensualitie, cast behind vs these heauenly felicities, and bend all our endevours after the base vanishing pleasures of this world? Alasse! Wherefore doe wee forsake the liuing springs, and digge broken pits that will hold no water? Is it out of opinion of safetie? or is it for idle ease? Goe wee then to the dead sea of this world, let vs draw of their muddie waters of honour, riches, authoritie, or any other witcherie of the world: Certainely it will bee with great paine, with great care, and many times with great danger. And then what followeth? the atteining of them is not so laboursome, as they are loathsome (many times) when they are atchieved. Onely out of these liuing springs, out of these sauing waters we may alwayes draw, both with safetie, and with ioy.

Me deliquerunt fontem aquæ viuæ, & foderunt sibi cisternas: cisternas dissipatas, quæ non valent tenere aquas, Ier.2.13.

14 *Haurietis aquas in gaudio de fontibus Saluatoris,* Isa 12.3.

Away then yee painted pleasures of this world: mine eyes

are dazeled with the blaze of too bright a Sunne, to admit the beames of your pale light: I am wholly inherited by a higher ioy, which hath taken so absolut a conquest ouer all my powers; that neither my sence can discerne nor my minde conceiue any other obiect: As a man cannot looke with one eye vpon heauen, and another vpon the earth; so can hee not diuide his minde to ioy both in earthlie & in heauenlie things at once: hee must die to the one, if he intend to liue in the other: 15

Lord, take from me all pleasure, take away all patience in the flashie felicities of this life. Let nothing stoppe, let nothing hinder mee from entring into thy house; to behold thy bright and pure beautie, to bewaile the deformitie of my sinnes, which haue banished mee so farre from thy fauour; to *deplore* my weakenesse, and to *implore* thy grace; to 16

compose my behauiour, & *dispose* all my abilities to doe thee seruice. O my God! marshall my vnruly appetites, traine them in thy discipline, binde them vnder the command of reason and grace. Let not my soule be chained in mee, but let it aspire to thee: For in mee it is but in a prison, in thee it is in paradise.

Reconcile and combine in mee two contrary affections;
17 feare and ioy. That as a tired travailer, ranging in a wilde desert, reioiceth to see the first cracke of day; and yet is not altogether free from feare of the darkenesse and dangers of the night: so, albeit my errours past be fearefull to mee, yet let mee entertaine a sweete hope, to enioy those approaching ioyes, whereof there is neither satietie nor end. Thus cleansed by thy mercy, and furnished with thy grace, *I* renounce my will, I offer it a sacrifice to thee; *I* yeeld my selfe wholly to thy

thy obedience. O my God! doe not refuse mee.

Prayse, and Glory, and Wisedome, & Strength, Dominion, Riches, and Power bee vnto our God for enermore.

A

A SVMMARY PRAYER.

Omnipotent God! most manifest & yet most secret & hid: O bountifull Giuer! and yet seuere exacter! Thou, O Lord, who sitting aboue the Seraphims seest all things, and in all things mayest bee

bee ſeene: Thou who art moſt powerfull, and yet ſo pitiful, that thou releeveſt miſerable and vile ſinners: O moſt glorious & incomprehenſible God! encline thine eye favourably to my diſtreſſe; fauourably regard my poore petition, which breaking from a broken ſoule, muſt needs make an vntunable ſound.

There is nothing, O Lord, which my ſoule more deſires: nothing is more due and delightfull to thee, then that I ſhold loue

loue thee. Thou haſt created mee to loue thee, thou haſt commanded me to loue thee; in this loue thou haſt placed my felicity and my peace: In this loue conſiſt all good things, which we enioy vpon earth, & the greateſt part of thoſe which we hope for in heauen. But no man can loue thee vnleſſe hee know thee: the knowledge of thee is neceſſary to beget this loue; becauſe we cannot truely loue thee, vnleſſe wee vuderſtand that all

cauſes

cauſes of loue are perfectly in thee. O true delight of our hearts! *I* cannot *liue*, vnleſſe I *loue* thee: and I cannot loue thee vnleſſe *I* know thee. What then ſhall *I* do to atteine this knowledge.

The knowledge that wee haue comes by our ſences; which are as gates, through which the repreſẽtatiõ of things ſenſible enter into our vnderſtanding. But neither can thy greatneſſe enter through ſo narrow paſſages, neither can we ima-

imagine any repreſentation, whereby our vnderſtanding may apprehend thee. Thou haſt formed all creatures, in number, weight, & meaſure; their nature and vertues are limited; thou haſt giuen them their bounds which they cannot exceed: and therefore our vnderſtanding is able to embrace them. But thou art infinite: thy *being* is boundleſſe. Nothing is aboue thee, nothing beyond thee, nothing wide of thee, nothing without thee:

thee: our vnderſtanding cannot comprehend the confines of thy *being*. As thou art infinite in power, ſo art thou in nature: thy nature is no leſſe infinite in extent, then eternall in continuance.

No man hath hitherto beene able to vnderſtand the eſſence and nature of his owne ſoule, whoſe offices and operations he dayly diſcernes: and this is becauſe it beareth thy *I*mage. And how then ſhall *I* be able to vnderſtand thee? *If* my ignorance

rance be ſo dull & heauy in my ſelfe, how ſhall *I* be of capacity to know thee? O noble nature! O infinite eſſence! O incomprehenſible Maieſty! How ſhall *I* know thee? For *I* cannot ſee thee. My ſight is dimme, and thou art a light which canſt not be approached. Thou art moſt high, & ſo muſt hee bee whoſoeuer ſhall attaine thee. Who then will giue mee the eyes of an Eagle, that *I* may beholde this Sunne? Who will giue mee wings, that

as

as a Doue I may approach this height?

But yet will I not thus giue ouer the chase: the more hard it is, the more hardly will I pursue it. There is no wisedome but in knowledge of thee: there is no rest but in louing thee: there is no ioy but from beholding thy beauty. I will not liue without this knowledge, which is the originall both of loue and of ioy. My eyes are dimme, yea darke & blinde: but grace will enlighten me, Grace will

will effect that which Nature cannot. And albeit I know thee very little and obſcurely at the firſt, yet is it better ſo to know thee, then perfectly to know all things beſides. Albeit I cannot fully know thee, yet will I aſpire to ſuch meaſure as I may, and this will I loue, and heerewith my ſoule ſhall reſt content: euē as a bird is content with the water which ſhe taketh in her bill, albeit ſhee bee not able to take the whole fountain.

Yea,

Yea, thy grace will assist mee, that if *I* shall but begin to loue thee a little, thou wilt discouer thy selfe more plainly to my knowledge, euen as thou hast sayd, *Hee that loueth me, shall bee loued of the Father, and I will loue him, and manifest my selfe vnto him.*

And to this end thou hast opened two bookes, to the two eyes of my vnderstanding: *Faith* & *Reason.* To the eye of my *Faith* thou hast opened the booke of the sacred

cred Scriptures; wherein *thou* doest manifest thy matuelles, and vnfold thy mysteries; to beget in vs a loue and reuerence of thy Maiestie.

To the eye of my *Reason* thou hast opened the booke of thy creatures; which in their perfections manifest thy beauty, & thy goodnesse in their vse. For this visible world, this fabricature of creatures is a faire booke, wherein all men may read, and thereby learne, what thou art; euery crea-

creature being ſo many letters, to declare the excellencie of their maker. Some declare thy beauty, ſome thy greatnes, ſome thy power, ſome thy wiſdome, ſome thy prouidence; all with different ſweet ſounds, in a well-tuned harmonie, ſet forth thy goodnes and glory. They are as a bright glaſſe, wherein we may behold thee: that as thou art a glaſſe in heauen, wherein all thy creatures are ſeene, ſo are thy creatures a glaſſe vpon earth, where-

wherein we may behold and know thee.

They are trumpets of thy honor, witneſſes of thy worth; bellowes of our loue, ſpurres to our dulnes, and Iudges of our vnthankefulnes. They alwayes beat at our vnderſtanding, to inſtruct vs ſome part of thy perfections: and ſhall we bee ſo ſenſeles, that wee cannot behold in them the Maieſty of their Creatour? Shall wee be like witleſſe children, who turne ouer bookes to

pleaſe their phantaſie, in viewing pictures & colours; but neither can read one letter, nor vnderſtand what the pictures repreſent? O waſters of time! wee take pleaſure onely in beholding thy ſignes, but nothing regard what is ſignified and taught. Aſſuredly, we hauegood cauſe to feare, that which the Wiſe-man threatneth: that *all creatures ſhall riſe in armes againſt them who will not vnderſtand.*

O Father of light! ſuffer

fer not, I beſeech thee, ſuch an Egyptian miſt to enwrap my head, that in neither of theſe bookes; that neither by *Faith* nor by *Reaſon* I can diſcerne thee. Enlighten my eyes that I may ſee thee; enlarge my heart that I may know thee, loue thee and adore thee: not onely by *Faith*, as thou haſt reuealed thy ſelfe in thy word; but by euidence of nature, by plaine inuincible demonſtration of *Reaſon*, as thou art declared by thy workes. That I

may praiſe thee, not only for the vſe of thy creatures, but for attaining by them to ſome knowledg of thee.

Wee cannot now ſee thee, but couered with the veile of thy greatnes: The dampie fogges of my ſinnes wherein hitherto I haue liued, doe altogether obſcure thee. No leſſe then it hapneth vpon the firſt eruptions of fire from the mountaine *Aetna*; the ſmoake whereof ſo darkeneth the confining countries, that one

one man cannot see another. But O fountaine of light! dispell these filthy fumes, with a gracious cast of thy countenance; and then I shall be both able & desirous to behalde thee. Make mee *blessed* by forgiuenes of my offences; *Couer* my sinnes, O Lord, & thereby thou shalt *Discouer* thy selfe.

To this end remooue both from my tongue, & from the most secret retreates of my soule, all odious hypocrisie; that

by thy grace I may sincerely, without *faining* or *fainting* in spirit, repent my sinnes: that I may applie my selfe to thy worship and seruice, not in outward shew of pietyonely, but with all the most inward sences and forces of my soule: that I may not wilfully endeuour, either to couer my sinnes by dissimulation, or to extenuate them by excuse, whence intolerable anguishes, tortures, gripes of conscience will certainely ensue. But that casting

casting away both *vnseasoned* pride, & *vnseasonable* shame (two great impediments to repétance) I may freely lay open the very bowels of my soule, and truely touch euery vntuned string of my heart before thee: knowing right well, that the more ready wee are to confesse our offences, the more ready thou wilt bee to forgiue them; and the more diligent we are to conceale our sinnes, the more powerful thou wilt declare thy selfe, both o-

penly to publiſh, & ſharply to puniſh them.

In all temptations, inward or outward (wherwith my ſoule is dayly trauailed) defend mee with thy inuincible ayd; eſpecially whé furiouſly they aſſaile mee, when tempeſtuouſly they break vpon mee. Then O Lord, ſtand firmely by me, then couer mee with thy mighty arme; leſt ouerflowing the bankes of thy protection, they ragingly oppreſſe mee, & driue mee, like water-floods,

floods, from all sight and sense of thee. For thou Lord, art my relefe in all my necessities: in all my dangers thou onely art able, both powerfully to deliver, and safely to place me. And therefore so season my soule with thy heauenly Grace, that it settle neither confidence nor delight in any of thy creatures, but that it bee fixed onely vpon thee, in whom it shall perpetually find both secure rest, and perfect ioy.

Inform my vnderstan-

ding to know thee; *Conforme* my will to obey thee; *Confirme* my steps in the way of thy Commandements, which will lead mee to eternall blessednesse. Set thy eye of favour vpon mee; that by the gracious influence thereof, I may bee both directed and strengthened in that way, and neither turn aside, nor make stay vpon any desires or delights of the world, like brute beasts, empty of vnderstanding.

Haue mercy vpon all mise-

miſerable men, who ſtiffy ſticke in the mire, either of ignorance, or of falſe opinions, or elſe of worldly pleaſures or cares; thinking very ſeldome and little, either of thee, or of their owne deplorable eſtate, and ſtopping their eares to all aduice, which ſounded a-gainſt their ſenſuality. If they will not bee guided by thy gentle hand; If thy fatherly benefits or promiſes can nothing auaile, vſe ſome ſeuerity vpon them, Put a ſharpe

bitte

bitte between their teeth; binde their iawes with iron hooks; lay the whips of chastisemét vpon their backes: Tame their vnbrideled wantonnesse, breake their obstinate either fury or dulnesse; that by repentance they may turne vnto thee.

Deliuer mee from the innumerable and insupportable plagues, which thy Iustice hath addressed for the wicked; partly in this life, but most especially in the life to ensue. And because I haue

haue repoſed my confidence in thee, enuiron me with thy mercies: that beeing free both from dangers and feares, *I* may reioyce onely in thee; & with purity and integrity of heart, adore & prayſe thee all the dayes of my life.

Prayſe, and Glory, & Wiſdome, and Strength, Dominion, Riches, and Power bee vnto our God for euermore.

PSALME
C. XXX.

DAVIDS TEARES.

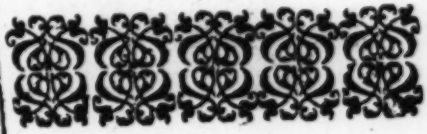
PSALME CXXX.

OVt of the deepe haue I called vnto thee, O Lord; Lord heare my voice.

2 *Oh let thine eares consider well: the voyce of my complaint.*

3 *If thou Lord wilt be*

PSALME
C. XXX.



PSALME
C. XXX.

DAVIDS TEARES.

PSALME CXXX.

OVt of the deepe haue I called vnto thee, O Lord; Lord heare my voice.

2 *Oh let thine eares consider well: the voyce of my complaint.*

3 *If thou Lord wilt be*

be extreame to marke what is done amisse : O Lord, who may abide it?

4 *For there is mercy with thee : therefore shalt thou be feared.*

5 *I looked for thee Lord, my soule doth wait for him : in his word is my trust.*

6 *My soule fleeth vnto the Lord : before the morning watch, I say before the morning watch.*

7 *O Israel trust in the Lord, for with the Lord there is mercy: & with him is plenteous redemption.*

8 *And*

8 *And he shall redeeme Israel, from all his sinnes.*

Of the title & parts of this PSALME.

1 *THe title given to this Psalme is common to fifteene Psalme together.*

2 *Wherefore these fifteen Psalmes are entitled* Psalmes of degrees.

3 *The most followed opinion.*

4 *What was figured by the steps of the Temple, and consequently by these* Psalmes of degrees.

5 *Many excellencies of this Psalme.*

6 *The more deep we are sunck into*

sin,

sin, the more forcibly we must cry.

7 *The degrees or steps of a sinner falling and sinking from God.*

8 *This Psalme containeth a plaine prophecy of the* Messias.

9 *It is a penitentiall Psalme and wherefore.*

10 *The parts thereof.*

1 THis Psalme is intitnled a *Psalme of degrees*, or of ascending. A title not proper to this Psalme alone, but common to fiteene together: whereof the first is the 120. the last the 134. But wherefore they are termed Psalmes of degrees, as writers doe much vary in their opinions, so all agree that it is not much matteriall to know: for that it pertaineth not to any point of doctrine, but to some ceremony in singing them, whatsoeuer it was,

2 Some are of opinion that they are so entitled, because the Leuits or Priests did sing them in some conspicuous

conſpicuous place, whereto the
aſcent was by ſteps or degrees.
Others, that becauſe they are
very ſhort, they are compared
to ſo many degrees. Others, that
they tooke that name from
the tunes wherewith they were
appointed to bee ſung: which
might bee a kinde of graduall
aſcending. Others, that they ſer-
ued to diſtinguiſh the parts of
the diuine ſeruice vſed by the
Iewes: and to bring the ſame
as it were by ſteps to an end.
But the moſt followed opinion 3
is: that they were ſo called, be-
cauſe they were ſung vpon the 15
ſteps of the aſcent to the Tem-
ple, at ſuch time as the high Prieſt
entred the *Sanctum Sanctorum.*

Now becauſe (as Saint *Paul*
ſaith) *All things hapned to the* 1 Cor. 10.
Iewes in figures: theſe ſteps of 4
the Temple, and conſequently
theſe Pſalmes of degrees, are a
type and ſhaddow of our aſcer-
dingto the eternall Temple and
habitation

habitation of God: which is not by a start, but by many degrees: rising alwaies from one vertue to another, vntill wee ariue at the happy end of our hope, even to the vision of Almighty God. The same also was figured by the ascent to the glorious seate of *Solomon*, which consisted of sixe steps or degrees.
3.Reg.10. And likewise by the ladder which the strong wrestler *Iacob* saw in
Gen.28. a vision, extending from earth to heauen, which could not but consist of very many steps: wherby we are giuen to vnderstand, that no man can attaine this happie height, no man can climbe the ladder, at the top whereof the Lord doth stand; but by degress of mauy vertues, whereof euery one hath many steps. But hereof more shall bee said vpon the sixt verse of this Psalme.

5 This is an excellent Psalme for any man who is charged with crosses and calamities of this life.

For

For it leadeth vs to the true cause of our calamities, namely our sinnes. And thereby directeth vs to the true remedy; by crying to God. Not vpon trust of any worthinesse or worth in our selues; but vpon humble acknowledgement of our miserable weakenesse; and trusting onely in the mercy of God (whereof he hath made many liberall promises) and in the vnmeasurable merits of our redemption. It further teacheth vs, to expect the Lord patiently, neuer to suspect him, neuer to respect any other thing. And albeit he deferre his releese, yet wee must still preferre our complaints, and both earlie and earnestlie addresse our selues to him: nothing doubting, but that with him is mercy, that his redemption is plenteous, and largly sufficient for all sins.

But the more deepe wee are sunke in sinne, the more force-

6

ably

ably we must crie: euen as the more inueterate a disease is, the more strong must bee the medicine. For assuredly, as the righteous approaching dayly to God, aduance into heauen by degrees, so sinners falling from God, sincke downward by degrees, into many deepe dangers: and the deeper he sincketh in sinne, the
7 deeper hee diues into danger, vntill at last hee plung into the
1 horrible pit of hell. The first step of his deepe falling, is a deliberate content to motiues of
2 sinne. Next ensueth his busie endeauour in searching time and opportunitie to accomplish the sinne. And then it is time to
3 crie vnto God After this the act followeth; and that requireth a
4 greater crie. Then frequency of acts draweth into custome; and the longer the custome hath bin, the deeper is the descention (albeit the sinner bee not alwaies sensible thereof) & the harder is he

he is to be raised againe: euen as a beast lying in the mire, although it seemeth to lie at ease, yet the longer it lyeth, the deeper it sinketh, and the more hardly can it struggle forth: And therefore this degree crieth for a vehement cry.

Now beneath this another step followeth when the sinner reioyceth aud boasteth of his sin; and then he is suncke exceeding deepe, beyond the bounds of feare and shame: two strong reines against discorded desires. When the deuill hath gained this point of a sinner, hee hath then brought him into a sad and senseleſſe securitie, he is then so farre from crying to God, that scarce any crie will stirre him. 5

The next ensueth, when the sinner will defend his sinne and endeauour to make others of his manner; and whosoeuer falleth into this profundity, hee falleth thereby into contempt. 6

Impius cum in profundum malorum venerit, contemnit.

Hee contemneth God; he contemneth his owne soule, he contemneth all remedies he contemneth all meanes of his safetie: he will not suffer on any condition the grieuous sores of his soule to be touched. This sinner the deuill claspeth close in his armes; he holdeth him fast locked in his power, imprisoned vnder his streight arest. This sin requireth a hideous crie. Out of this depth the next fall is into despaire. This is not onely a very deepe pit, but a great stone rowled ouer the mouth; so as any cry can hardly bee heard. Of all sinnes this maketh vs most of the condition of Deuils, who euer despaire to be forgiuen. This is the very mouth of hell: from hence there is no fall but into the inward entrailes of hell, out of which no crie shall euer bee heard.

7 *Non credo quod de tenebris reuerti possit in lucem, circumspectans vndiq; gladium.*

8 This Psalme containeth an euident prophesie of the Messias; in

in letting forth his plentifull redemption, and that hee ſhould redeem Iſrael, that is the Church, from all their ſinnes. Which words in full ſence were vſed by an Angell to *Ioſeph* in telling him, that the childs name ſhould be *Ieſus* : *Becauſe hee ſhould ſaue his people from all their ſinnes.* It is rightly ranged among the penitentialls ; and is fit to be ſeriouſly ſaid by ſuch, as weakely ſincke vnder the weight of their ſinnes, are as feeble ſpirited againſt the terrour of Gods iuſtice, as either inwardly or outwardly laſhed for their euill, and are readie to faint vnder the ſad charge of griefe and feare. Becauſe theſe can finde neither comfort nor hope in rigid and ſeuere Iudgement ; let them out of the depth of their miſeries, out of the depth of their ſinnes, and from the depth of their hearts implore Gods mercy ; without any confidence in

Math. 1. 9

themselues, but only in his goodnesse, and in his plentifull redemption. For albeit the Psalme beginneth with extreame anguish and anxiety of minde, yet it endeth with cherefull assurance and trust.

The whole Psalme falleth into two principall parts, and those againe into others, as in the table following appeareth.

In

In this Psalme is conteined

- a deepe sinking vnder the charge of sin whēce are drawen
  - crying complaints to God, *ver.* 1. & 2.
  - Reasons which should moue God to heare & those taken
    - 1. From the generall weakenesse and corruption of man, *ver.* 3.
    - 2. From the mercy which is with God, *ver.* 4.
- a rising into confidence and trust; wherby occasioned
  - in the complaynant
    - patient awaiting with trust in Gods promise, *ver.* 5.
    - timely and swift resort to God, *ver.* 6.
  - to others
    - an exhortation to trust in God, with reasons for the same, *viz.*
      - his mercy, his plenteous redemption } *v.* 7.
    - A promise to bee deliuered from sinne, *ver.* 8.

VERSE I.

Out of the deepe haue I called vnto thee O Lord: Lord heare my voice.

1 THe depth of sinne.
2 By impure thoughts.
3 By wicked words.
4 By sinfull actions.
5 What holdeth vs in the depth of sinne.
6 The depth of afflictions and miseries.
7 The depth of astonishment and feare.
8 The depth of humilitie and sorrow.
9 The depth of the heart.

10 *The depths out of which a sinner must crie.*

11 *The comforts of the world.*

12 *To whom wee must call for comfort.*

13 *A sinner offendeth God.*

14 *He offendeth other men.*

15 *He offendeth the Angels & Saints.*

16 *He offendeth against Hell.*

17 *He offendeth all creatures.*

18 *Especially hee offendeth his owne soule.*

19 *A prayer.*

20 *The losse that a sinner incurres.*

21 *A complaint for the same.*

22 *An intiocement to teares.*

23 *Godly teares how esteemed by God.*

24 *When we must giue ouer weeping.*

IUST God! no lesse terrible in thy iustice, then vnresistible in thy power and will: when I descend into

to the secrets of my conscience, & call my mēory to an accoūt; I finde my selfe plunged very deepe in sinne, and the yoake of the deuill so heauy vpon me, that I am not able to lift vp my loaden head; scarce able to aduance my voice vnto thee. Lord, I haue grieuously sinned against thee, I haue grieuously prouoked thy wrath against me. I haue not only foolishly disobeyed thee, but proudly rebelled against thee. I haue forsaken thee, and delighted to liue among bruit and sauage beasts; I made my selfe a bed of thornes; I slept among hornets and scorpions: amidst these torments and dangers I expected rest. I am as one most wretchedly wrecked; who hauing lost all his rich loading, hath hardly escaped naked to the shore. 1

My sottish soule poysened with taste of things sensuall, hath taken pleasure to wallow in im- 2

pure thoughts day and night, as ſwine take pleaſure to wallow in mire, or dogs in carrion: inſomuch as nothing elſe hath bin delightfull; nothing elſe eaſie for me to doe. But I haue found this liqurice liquour to reſemble milke; which is ſweet in taſte, but ſoone groweth ſowre, and readily conuerteth into hurtfull humours. Theſe beginnings were neglected, and happily contemned at the firſt; but ſince they haue proued the ſparks of that flame wherein I conſume the ſeedes of all my huge harueſt of ſinne.

3 *Va mihi quia tacui.* Eſa 6.

As for my words, I will not ſay with the Prophet, *Woe is mee that I haue beene ſilent*: but Woe is me that I haue ſpoken; *Becauſe I am a man of vncleane lips.* But oh! that a coale, or rather a ball of fire would flame from thy Altar, to ſcoure the rotten ruſt which hath deeplie ouergrowne all the inſtruments of my ſpeech.

speech. Alasse! how many vaine and foolish, how many false, how many foule things haue I belched forth of this vnsauorie mouth, wherewith I now offer to speake vnto thee? How hath my tongue galloped to destruction, euen vpon credite? euen for companie and fellowship of others? wthout any sensible pleasure or profit to my selfe? O my God! who will endure the breath from a man, whose stomacke hath bin stufied with onyons or garlicke? or if it were possible the fountaine were pure, yet the poisonous passage must infect the waters. I know not how to speake vnto thee, either pleasingly or without offence; (but me thinkes) I heare thee hourely thundering against me: *Wherefore dost thou presume to assume my Name within thy leprous lips.* Psal 50.

Touching actuall sinnes, I have so heaped them together;

I

I haue so run like a blinde man, *stumbling* and *tumbling* from sin to sinne; I haue so descended the steps of sinne, from one degree to another; from foolishnesse and leuity, to carelessenesse; from carelessenesse, to boldnesse, from boldnesse to contempt, from contempt, to a brauerie and boasting in my sin: I am so fallen from frequencie of actions, to custome: from custome to habite: from habite to nature: that now I am plunged in the deepe gulfe of sinne, which hath no bottome, but the bottomlesse pit of hell.

5. Out of this gulfe it is impossible for me by the force of my owne armes to wrestle. Flattering *Dalilah*, euen the whorish daliancies and pleasures of this life, haue cut away the haires of my strength. And now the infernall *Philistins* haue made mee captiue; they haue put out the eyes of my vnderstanding, they

they haue fettered me with many cords and chaines of wilfull transgressions; they haue thrown me into the dungeon of habite and nature, insomuch as I haue not more naturally desired to eat, drinke, and rest, than to sinne: they haue made me scornefull & odious to all the world.

This depth of sinne hath drawne me vpon another depth, and that is of afflictions and calamities, the attendants of sinne: For sinne onely prouoketh thy wrath, and thy wrath draweth many punishments vpon vs. As sinne is the onely cause, so are punishments the effects of thy wrath. *Impietie* and *impunitie* goe seldome together: thy wrath will not permit them quietly to concurre in one subiect. Punishment is so naturall for sinne, that if sin bee not smitten with the sword of chasticement in this life, it is in danger to bee smitten in the life to come, 6

with

with the sword which guardeth the passage into paradise.

For this cause thy hand hath beene exceeding heauy vpon me. My *indignity* hath stirred thine *indignation* : I haue sinned and thou hast smitten. I am inuolued in troubles, as in a deluge: the stormes of disquiet beat stiffly vpon me. I am so deeply drowned in aduersities and miseries, that I am scarce either bold or able to looke towards thee.

Psal. 42. And yet *One depth calleth another*.

7 For these depths of sinne and of calamities, haue drawne vpon me another depth of astonishment and trembling. For when I call to my consideration thy infinite hate against sinne, the extreame seueritie of thy iustice, and rage of thy wrath, neuer incensed but by sinne ; and the greater the sinne is, the more incensed: Terour seazeth vpon my soule, and it faintlie sinck-

eth

eth into the darke and deepe cauerns of anguish, dread and almost despaire. It is no ordinary matter that doth perplex me, not the crosses and trauerses of this world, but being opressed with my owne guiltinesse, and sharply assaulted with the terrour of despaire; I haue iust cause to feare, thou hast vtterly forsaken me, that thou hatest and abhorrest mee for my sinne. These troubles are most terrible, these touch not my *externall* affaires, but the *internall* and *eternall* state of my soule. Against *externall* calamities some remedies may be found; but against *internall* biting of *vniust* sinnes, and expectation of thy *iust* and *eternall* reuenge, there can bee found neither remedie nor rest. This wound is incurable but by thy hand.

And now againe these depths haue called another depth. For it is not with a lofty looke, not with

a careleſſe and negligent conceit, but out of the depth of humility; and ſorrow that I crie vnto thee. A little ſorrow is not ſufficient for me, my ſorrow muſt be great; ſo great as it may make a great ſound in thy eares. Whoſoeuer crieth to thee with great ſorrow & griefe, may well be ſaid to cry, *Out of the depth*. But this cry muſt be ſoft, without noiſe of words; it muſt be in the ſecret retreits of the heart, no voice, no ſound in any wiſe added. Contrition is an inward griefe, ſeated in the heart, it neuer breaketh forth before confeſſion; confeſſion muſt open a paſſage for it. This ſorrow hath depreſſed my ſincking ſoule downe ſo low, as it ſeemes to bee led thorow all the torments which vnrepentant ſinners muſt endure: *So as out of this depth* alſo *I crie vnto thee*. Oh! that I could meet thine Angell in this fierie valley, as the children of Iſrael did in the valley of weep-

Iudic. 2

ing;

ing; that I might extinguiſh theſe flames with my teares, that I might turne them into riuers of teares.

Laſtly, not only from the outward gates of my lips, not onely from the vnſtable wagging meſſenger of my tongue, apt vpon euery ſudden paſſion to riot (for I am not one of thoſe who *honour thee with their lips but their heart is farre from thee*) but out of the depth of my heart, from the very bottome of a troubled ſoule I crie unto thee. Aſſuredly, the heart of man is exceeding deepe, it hath many hidden roomes and retreits. It containeth many ſecret matters, whereunto the underſtanding can neuer approach; it chambreth many ſecret ſinnes. Whoſoeuer crieth from this depth vnto thee, he fetcheth his cry farre; he cannot but make a forceable batterie againſt thine eares.

9

Eſa 2.

Profundum eſt cor hominis.

Lord purge me from my ſecret ſins. Pſal. 25.

Out of the depths of ſinne, of afflictions,

10

afflictions, of astonishment and feare; out of the depth of humility and sorrow: and out of the very depth of my heart, I cry vnto thee. As *Ionas* cried to thee, not onely out of the depth of the sea, but out of the depth of the whales belly: so out of all these depths I stretch foorth my voice to thee for helpe. I crie not for helpe to the world, I want no externall comforts:
11 and none can giue internall but thou. Alasse! who will aske an almes of a begger? what comfort from confusion: what comfort from them who no more vnderstand one another, than did the builders of Babel? It is the world which hath betrayed me, it is the world which hath vndon me. It setteth vs to gather strawes, as *Pharao* did the children of Israel; and scourgeth vs when we haue done. I will not cast the Anchor of my rest in the stormy vnstable sea of the world. It is like a beautifull

flower, but ſtincking: like a faire reede, but of no ſtrength. It is rightly termed an hypocrite: without faire, but within full of corruption and vanitie: In ſenſuall matters it ſeemeth good, but all nothing but painting and lies. *Caine* who was the firſt builder of a City vpon earth, was the firſt man who loſt his habitation in heauen.

But onely vnto thee do I call, who art both enclinable to heare, and able to helpe. Being buried and loſt in theſe bottomleſſe depths, I find nothing in the world, but terrours and deſpaire of releeſe; nothing in my ſelfe, but trembling and diſmay: no hope of help but only from thee. And therefore with all deiection of ſoule I addreſſe my ſpirit to *call vpon thee.* I beſeech thee moſt gentle Father, *heare my voice*: Let my humble prayer aſcend, from the low vale of miſerie and teares, to thy high throne

throne of maiesty and glory: let the secret groanes of my soule, and the open cries of my voice haue accesse to thy presence: heare (I say) the inward sorrow and griefe of my heart, and the outward confession of my mouth.

13 I haue grieuously offended thee, by shaking off thy subiection, and bearing my selfe rebellious against thee: by *exposing* my selfe to all euill, and *opposing* my selfe against any good. When thou wert to mee as the Sunne is to the earth, infusing heat, light, and life into it: I was to thee as the earth is to the sunne, sending vp grosse vapours, whereby tempests are raised, and the same obscured.

14 I haue offended other men, either positiuely by *wronging* some in their estates or estimations, and by *wringing* and inclining others by my example to euill; or else priuately in not affording

affoording them that good, which both by actions and examples I might and ſhould. I haue offended the bleſſed Angels and Saints; who are no leſſe grieued at ſinne, then they ioy at conuerſion from ſinne: who as they ioy at the *conuerſion* of ſinners, ſo are they ſorrowfull at their *conuerſation* in ſinne. I haue (which is ſtrange) offended hell. For the more the multitude of the damned are, the more doe their torments increaſe. For which cauſe the rich man intreated *Abraham* to ſend *Lazarus* to conuert his brethren: not for any loue to them, but that his owne torments by their damnation ſhould not bee enlarged. I haue offended all creatures, by diuerting them from their proper end. For when man by ſinne is turned from God, whileſt other creatures ſerue him, they are alſo turned with him from God. For they were created for the ſeruice of

15

16

Luke 61.

17

of them who should serue God: but they are diuerted from this their proper end, when they are seruiceable to them who serue not God. For which cause the Apostle saith, that *all creatures expect when the sonnes of God shall be reuealed*: and that *they groane with vs and trauaile in paine.*

18 But especially I haue offended against my owne soule: which being dispoiled by sinne of the grace and fauour of God, remaineth blind, naked, wounded, poore, pitiless and miserable. Assuredly, it is true that no man is hurt but by himselfe. For onely sinne (our own viperous brood) is properly euill; take away sin, and all externall euills produce good effects. Because when sin is away, God is present: but when the soule is possessed with sinne, all good things perish, all euils flourish and ouergrow. And as sinne is an offence against God & against all his creatures, so

ſo by ſin we incurre the hoſtility of God and of all his creatures: whereof Iſmael was a type, of whom it is ſaid: that *his hand was againſt all, and the hands of all againſt him.* Gen.16.

Therefore O Lord, ſwe etand gentle to all them who call vpon thee, *I* haue great cauſe *to call* to thee alowde: but in vaine ſhall I *call* vnleſſe thou heare mee; vnleſſe thou encline thy merciſull eare. Heare mee O Lord, *Who heareſt the afflicted and troubled calling vpon thee*; heare my voice; giue me ſtrength ſo to cry to thee, that my voice may bee heard. For as all the droppes of raine which fall vpon the earth, are originally drawen out of the ſea, which is both the fountaine and receipt of all waters: ſo all the goodneſſe which is in man is deriued from thee; who art the foundation and receipt of all goodneſſe. O infinite goodneſſe, infuſe thy ſelfe into mee: *Breath* Exo.22.23 Sam.22.7.

foorth

foorth thy spirit, and the waters will flow. Lord, the desiring of thy graces is the beginning of obteining them: and therefore with fierie and inflamed sighes I entreat thee. *Breath foorth thy spirit,* to mooue mee to send to thee a full flood of boyling teares; and to crie to thee with vnspeakable groanes.

26 Alasse! It is the most bitter part of my misery, that I know how infinite the losse is that maketh mee miserable. I haue lost the beauty of the world; the highest marke of a good mans ambition. I haue not only lost him, but incurred his hostility, without whom there is no ioy; the breath of whose fauour is the breath of life: whose presence is the greatest felicity in heauen, whose departure is the most grieuous punishment in hell. And now, mine eyes tell mee, that euery thing is attired in sorrow; mine eares perswade mee, that all sounds are tuned

Depart from me ye cursed, &c.

tuned to mournfull notes: all things ſeeme to inuite mee to weepe. If *I* ſee any thing that beareth ſome reſemblance of ioy; it is to me like the ſpoiles of a vanquiſhed kingdome, in the eye of a captiue Prince; ſcornes of his miſery, and whetſtones of his ſorrow.

O my Lord! *I* cannot hide me from thee, but I haue hid thee from me. Thou ſeeſt mee, but I ſee not thee. Thou ſeeſt all my actions, both light, and yet dark; but *I* ſee no beame of thy beauty; no ſpark of thy fauour appeareth to me. O my God! Why doeſt thou leaue mee in this diſtreſſed caſe? In how wilde a chaſe do my perplexed thoughts wander? My vnderſtanding is darke; my will either crooked or weake; my imagination, vnquiet; my appetite, diſordered. I feele ſo many deaths, as I liue dayes For dayly, yea hourely, my oppreſſed conſcience endi- 21

teth mee for many grieuous offences; and my owne knowledge enforceth the euidence to bee true: wherevpon my iudgement condemneth mee to eternall death, vnlesse a pardon can bee obtained. To this end my eyes are enioyned to a fresh shower of teares; my breast to a new storme of sighes; and my soule to remaine in the most deepe dungeon of sorrow and griefe; and *out of this depth* (like a most miserable prisoner) neuer to cease calling vpon thee, neuer to cease crying and crauing for thy pardon.

22 O my soule! weepe bloudy teares, if it be possible: fill heauen and earth with cries, groanes and sighes: plunge thy selfe into a sea of teares; to wash thy sins, and to extinguish the wrath of God against them: for what anger is so fierie, that teares cannot quench? as *Pharao* and all his hosse was drowned in the waters,

ters, so may the Diuell and all thy sinnes be stifled with teares. The weeping for sinne is the wiping them away. Drie earth bringeth foorth vnprofitable weedes and hurtfull Serpents: & a soule neuer watered with teares, bringeth foorth much vanity and vncleannesse. As raine fructifieth the earth, so teares make a barren soule fruitfull.

Qui dolet delet.

Godly teares are of two sorts: 23
some proceed from grief for our sinnes; others from loue, ioy, & desire of God. Both which hee so highly esteemeth, that he will not suffer one of them to be lost: he preserueth them in his treasury with great regard, to water therewith the garden of our good purposes and endeuours. For as good seedes and plants without raine, so are good thoughts & endeuours without this heauenly dew of deuotion

But be not satisfied, O my soul, with once or twice weeping; Be

not weary of bewayling thy sins, cease not to weepe, vntill *God*
Io. 16. *shall wipe away teares from thy eyes.*
Hier.31. O happy eyes which shall be wiped with that heauenly hand. Not onely their teares shall bee perpetually dried, but *their sorrow shall be turned into ioy.* And *accor-*
Ps.93. *ding to the multitude of their sorrows, his comforts will refresh their soules.* Goe too then, vnfruitfull soule! write all thy sinnes with teares, in the large volume of thy heart, read them ouer againe, and againe: wash them with a few more droppes of deuotion: let thy words bee watered with teares, and warmed with sighes, and againe addresse to thy suite and say.

VERS.

VERSE II.

Oh let thine eares consider well the voyce of my complaint.

1 *INgemination of our prayers often requisite, and wherefore.*

2 *A complaint.*

3 *A most cruell combate.*

4 *How a sinner flattereth himselfe.*

5 *Untill hee bee able to breake loose.*

6 *A confession.*

7 *The most miserable state of a sinner.*

8 *It nothing auayleth that our sinnes are knowen only to our selues.*

9 *In what sence a man may bee*

sayd a greater sinner then the Divell.

10 *The sinner deeply deiected.*

11 *Hee resumeth hope in the Lord.*

12 *The despaire of Cain was a greater sinne then the murther of his brother.*

13 *An vnreasonable reasoning with God.*

14 *An obiection answered.*

15 *The crie of our sinnes is the greatest obstacle against the crie of our complaint.*

16 *The condition whereon wee may be heard.*

17 *An humble complaint and confession.*

18 *No distance can hinder the hearing of God, and wherefore.*

19 *A resolution to persuere.*

20 *How pleasing petitions of sinners are to God.*

LORD,

1 LORD, I do often ingeminate this petition, becauſe no plenty, no weight of words is ſufficiēt to expreſſe the anguiſh of my ſoule. For it is no light either ſorrow or danger that is lighted vpon me. *I* complaine not of the malice or fraud of my enemies, not of any worldly loſſe or euill; which happily may bee either auoided or well endured. *I* complaine not alſo of ſins eſteemed of inferiour nature: not of the ſlippes of youth, not of imperfections of age, not of errours and eſcapes either ordinary or vnknowe to myſelf: againſt which appliances are eaſily entertained. But my ſoule being a neſt of ſin and goared with the ſting of conſcience, is now oppreſſed with ſuch heauie cogitations, with ſuch mortall wounds, and with ſuch terrible aſſaults of de-

ſpaire, that I feele that (as it ſeemeth to me) which no man feeleth but my ſelfe: that I can ſee nothing, but that thou haſt not onlie couered th/ countenan ce, but caſt mee off, and away for euer. Great are my externall oppreſſions, but theſe are the terrours which thunder vpon me; this is the loade vnder which I labour, this is the labour wherein I ſweate: euen the threats of thy Law, and guiltines of my grieuous ſinnes.

2 Alaſſe! I haue loſt my ſelfe in a labyrinth of doubts. I am in ſuch extreame miſerie that I haue not wherewith to foſter my famiſhed ſoule. The violence of my greefe hath ſo oppreſſed me, that hope can now do no more; It hath done enough, in keeping my heart from breaking. And

3 herein I ſuſteine the more cruell combate, becauſe my quarrell is againſt my ſelfe: becauſe I haue no challenge but againſt my owne

owne soule. Oh! that I could so hate it, as the loue of thee requires. Oh! that I were so angry therewith, as thou mightest bee appeased with mee. Sometimes I haue beene desirous to run away, but then (vaine thought) I must runne from my selfe: my disease is fast fixed in my bones.

I haue linked together the chaine of my owne miseries: I haue voluntarily run into the awaitments of death. The enemy pitched snares in my pathes: but I despised them, and walked secure: I was violently swayed with the inclination of my appetites. I flattered my selfe, that in youth it was a fault to be without fault: I said with my selfe, why thinkest thou vpon the end, before thou approachest the middest? Euerie part of our age, hath both errours and amendments proper to it. God seeth it well, but he doth not regard it: hee is most easie to for-

4

giue, and I may heereafter conuert when I wil. Thus I thought, vntill cuſtome challenged mee for her ſlaue. I ſtrugled to break from her, but ſhee held me faſt: *I* could not ſhake off the yoake, which had beene long buckled about my necke: I could not bee ridde of the bridle, which I had
5 willingly taken betweene my teeth: *I* willingly conſented, and therefore am I worthily loſt.

Whither then ſhall I flie? for *I* am faſt bound, and my refuge is farre off. How ſhall I free my ſelfe from the iawes of death?
6 from the gripes of hell? For, alaſſe! I finde, that there is no ſin which I haue not both ſeriouſly and ſauourly committed. All my faculties both inward and outward *I* haue defiled; all my ſences I haue feaſted, I haue ſurfetted with pleaſure: All thy benefits *I* haue either buried, or elſe abuſed to thy diſhonour; euen as thou diddeſt complaine by thy

Pro

Prophet, *The siluer and gold which I haue giuen thee, thou diddest conuert to serue Baal.* Ezek. 16.

What hath beene all the course of my life, but a net of errours, a confused Babylonian building of treasons, pride, auarice, riot, lust, swearing, lying, hate, enuie, murmuring, flattering, detracting, disobedience, blasphemie, and other innumerable euills. I haue beene ouerborne with the violent storm of my passions, which I haue let loose without any limits: neuer endeuouring either to abate or diuert their fury. I haue beene laced and buckled in the snares of the Deuill. I haue pursued my inordinate appetites in all things like a beast, without respect to the Law of iustice or of reason. I haue liued worse than an Ethnicke; as if I were perswaded either that there is no God, or that he neither regardeth vs in this present life, nor reckoneth with vs the life to come.

7 My trauelling phantasies haue made a long voiage in wayes both dangerous and vnknowne. Before mee hath gone my aduerse will to that which is good; behinde a pleasing remembrance of that which was euill: On this side want of patience in aduersitie: on that side too much hautinesse in prosperitie: On euery side wounds and skarres stamped into the substance of my soule by custome of sinne.

I haue often worne a burthened conscience, and yet felt no tortures within me, and therein was *I* miserable indeed: For therein *I* was either stupid or deed: *I* carried a senceleſſe soule in a liuing body, euen as it must needs bee a dead and senceleſſe hād which can hold fire without feeling any sting of heat. None are more dead than they who can beare fire in their hand, or sinne in their conscience without sence of smart. But out wretches!

ches! the houre will come when the remembrance of ſinne will ſo much the more ſharply teare, by how much it was leſſe grieuous before. Aſſuredly, if wee could conceiue the terror of our generall account, wee would not faile to account euery day.

O dead ſenceleſſe ſoule! where are thy complaining cries? where are thy teares, to bathe the bruiſes which thy ſinnes haue made? wherefore doth not thy leaden heart melt? wherefore doth not thy iron eies breake forth into riuers of teares, as did the rocke which *Moſes* ſmote with his rod? O Lord God! ſweet and gentle to all thoſe who call vpon thee. Remember that *I* am but duſt, and ſupplie (*I* beſeech thee) my drie defects. *Breath forth thy ſpirit that the waters may flow*: that teares of true contrition, accompanied with the ſaddeſt groanes

of

of my heart, let my heart sweat bloudie teares. Or if *I* be vnworthy of that; yet let me loue grones & teares; let me earnestly desire them; let me ardently sue to thee in my prayers for them.

Alasse! what auaileth it that many of my sinnes are not kowen to others, when they are well knowen to my selfe. Miserable that *I* am, if *I* lightly regard this bosome witnesse: this witnesse that cannot keepe counsaile long, but will discouer my secrets to all the world. The longer time *I* haue liued, the more *I* finde my selfe couered and ouergrowne with sinne; euen as a riuer, the further it runneth from the head, the more waters it gathereth and the greater doth the streame encrease; or as a man riding in dustie wayes, the further hee rideth, the more dust he gathereth vpon him. *I* can finde in my selfe no light of goodnesse, no calme

of

of righteousnesse. *I* haue beene so loaden with the yron yoake of the deuill, the troupes of my sins so muster vpon me, that out of the depth of my miserable estate *I* am enforced with sighs, groanes, and teares to cry vnto thee.

Oh! *I* am a most grieuous sinner: I thinke my selfe the most grieuous sinner in the world: *I* thinke my selfe (which *I* tremble to speake) a more grieuous sinner than the Deuill himselfe. For 9
albeit the Deuill participateth of all sinnes whereto he draweth miserable men; yet of his owne nature hee is not a Glutton, not a drunkard, not sloathfull, not libidinous, not couetous of riches, or honors, or any other worldly thing. For because nothing is affected with that which is not agreeable to the nature thereof, it followeth, that a spirituall substance cannot bee affected with goods properly corporall; but onely with those

Which

which are ſpirituall. But in affecting ſpirituall goods, there can be no ſinne, vnleſſe the rule of a ſuperiour be thereby transgreſſed: and this is by the ſin of *pride*, in being diſobedient to a ſuperiour, & in affecting a ſingular excellency. But conſequently *ennie* may enſue, by enuying the good of others, whether in God or in man, as a hindrance to their proper ends. But ſo enuie muſt not bee taken for a paſſion, but for a will wreſtling againſt an others good. And hereby it appeareth, that the Deuill properly and in his owne nature ſinneth onely in *pride* and in *enuie*; which onely are pure ſpirituall ſinnes. But beſides theſe, *I* haue committed ſo many other ſinnes, that *I* am both vnable and vnworthy particularly to confeſſe them; much more vnworthy to receiue pardon for them. *I* haue made ſo great ruine and waſte in all the facul-

ties

ties of my ſoule, that it ſeemeth impoſſible they ſhould be repaired.

Oh wretch! what haue I done? what did I intend to haue done: The Law accompted thoſe beaſts vncleane which did not chew the cudde: no leſſe vncleane are they who will not ruminate and conſider, either the conditon of their Preſent ſtate, or what in future is ether neceſſary or in aduenture to enſue. But alaſſe! I neuer thought of my danger, vntill all hope of remedy was paſt: I neuer regarded my ſteps, vntill I was in the ſnares of hell. And now what death can I feare, when I haue loſt the life of my ſoule? without which any other life is death? and which maketh death a pleaſant paſſage to life? Being deeply wounded with the greateſt griefe, what ſence can I haue of ordinary euill? my deepe miſeries haue drowned both my minde 10

minde and my memory in so deepe sorrow, that all hope of releefe is ouerwhelmed with the thicke throng of present discomforts.

11 And yet I will not cast downe my hope in the Lord, *I* will not despaire of his gracious helpe For he hath not *cast me downe* to *cast me away* : hee hath not thus terrified me, to the end *I* should abandon all hope, to the end *I* should bee swallowed vp in the monstrous mouth of despaire; but rather he calleth me to him, to the end that I should call vpon him. The first worke that the Lord did in the conuersion of Saint *Paul*, was the casting of him to the ground; wherby thou doest instruct vs (O Lord) that our deiection in our selues, is the first step of our aduancing to thee. And assuredly, thou wouldest neuer haue giuen me this grace to bee sorrowfull, if thou haddest not therwith intended

Acts 9.

to

to giue me life.

And therefore albeit *I* be cast downe to the very gates of hell, yet will I call vpon thee to raise me againe: albeit I bee crushed and broken to peeces, yet will *I* call vpon thee to heale me: I can neuer bee so low driuen, neuer so ouercharged with sorrow or with feare, but stil *I* will call vpon thee for comfort. For what other remedie haue wee feeble wretches? tossed in the vaste gustie sea of this world; beaten with most raging tempests: driuen among so many rockes and shelues, so many infernall monsters gaping to deuoure vs; what other remedie haue wee *I* say, but to call and cry to thee with the distressed Disciples? *Awake Lord lest wee perish.* Assuredly, if out of these depths of danger and distresse we cry not out to thee for helpe. then are wee neere the greatest depth that can be; then are we

slipping

slipping into the depth wherein *Caine* was eternally swallowed: then are wee readie to roare out his cursed complaint: *My sinnes are greater than can be forgiuen.*

12 It is true, *Cain*, Indeed thy sinne in it selfe was very great: but in comparison of the infinite goodnesse of God it was not great. Thy sin might haue bin pardoned well enough, but thy opinion and conceit that it did exceed the mercies of God; that impious opinion, so long as it stood, could not bee forgiuen. Thy despaire was a greater sinne than the murther of thy brother: thy despaire was the cause wherefore the murther of thy brother could not bee forgiuen. Thy damnable repentance left no place for repentance to life.

31 The same trace followed they whom the Prophet described to
Ezek. 35. speake in this manner; *Our sins are vpon us, and in them we consume*

ſume, how then ſhould wee liue? But O Omnipotent God! is this a good reaſoning with thy goodneſſe? *My ſinnes are vpon me, how then ſhall I liue?* Deſireſt thou then the death of a ſinner? deſireſt not thou rather that ſinners ſhould liue? *I* know right well that *my ſinnes are vpon me:* But I expect againe thy mercy vpon my ſinnes. *My iniquities I* know, *are gone ouer my head*: but they haue not *ouergone* thy goodneſſe. They are *a burthen too heauie for me to beare*. & therefore *I* reſort to thee, who haſt promiſed *to eaſe me*. My ſinnes ſhall neuer driue me to deſpaire but rather to repaire to thee for releefe.

Pſal. 38. Come to me all ye that are loaden, & I will eaſe you. 14

But is it not vſuall that God liſtneth not to ſinners; that he turneth away his eare, and will not heare them? Yes verely. But this is by reaſon of the crie of their ſinnes; this is when the crie of their ſinnes drowneth the

the cry of their complaints. Fauourable Lord! stop thine eare *I* beseech thee, against the crie of my sinnes; but graciously incline it to the crie of my complaint. Silence my sinnes, Lord, for a while; bid them stand aside vntill *I* haue fullie confessed them to thee; vntill *I* haue manifested my contrition for them: and then let them appeare againe if they will; for then they shal not appeare alone. They shall be then accompanied with my teares and my griefe, which will abate if not abolish their crie. They shall not then prouoke thy iustice, but helpe to inuoke thy mercies for me.

15 Assuredly, O my soule! the crie of thy complaint hath no greater obstacle than the cry of thy sinnes, vntill by repentance the barre bee remoued. And therefore if thou wouldest haue the Lord to heare *the voice of thy complaint*, first drowne thy sinnes with

with teares of repentance, then
cast away their dead carcasses
from thee. Away with all trum-
peries of the world; away with
the vanities of pride, auarice,
surffet, reuenge, away with all
impediments of sinne. For vn-
lesse thou abandon thy vanities,
thou shalt vainely implore the
Omnipotent to heare thee. He
cannot heare a voice proceeding
from a heart and lips loaden
with iniquities: he cannot bee
mercifull vnlesse thou repent.
Heare the condition whereup- 16
on thou maiest be heard. *Let the
wicked forsake his wayes, & the vn-
godly man his cogitations, and turne
to the Lord, and he will haue mer-
cy vpon him.*

Why so then fauourable Lord, 17
So now here *I* present my selfe
before thee; not proudly stan
ding vpon my iustifications; but
with a sad broken spirit, frõ a low
deiected heart, *I* humbly turne,
and breath forth my complaints
before

before thee. Hitherto my daies haue *I* vnprofitably wasted; *I* hitherto spent my time in purposing, but neuer beginning to pursue. But now *I* turne and come vnto thee, stooping and staggering vnder the importable fardage of my flesh: every where *I* finde enemies, *I* am grieuous to my selfe both within and without. *I* haue many complaints to present to thee, and now sue for a fauourable hearing. Shut not thine eares, neither hold them as indifferent, but inclinable and fauourable to my petitions. Lord *I* acknowledge to thee all my impurities, and earnestly entreate both thy comfort and cure. Behold how the necessitie of my miserable estate draweth sighes from my heart, teares from my eies, and complaints from my tongue. Yeeld Lord a fauourable eare; declare thy selfe so farre from despising, as attentiuely

attentiuely to listen to the *voice of my complaint*. And albeit thou beest in the highest seat of glory, and I in the lowest center of sin, yet bee pleased to heare: for no distance can hinder thy hearing, who by thy goodnesse in all places art present. The prayers of those who call vpon thee with their heart, shall neuer resolue into winde, by reason of any distance of place; because thou art *neere to all those who call vpon thee* faithfully. 18 16

And if my sinnes still thrust themselues betweene thy hearing and *my complaint*; If still they step forth to stop thy eares against *my voice*; if they still make a hideous cry to awaken thy iustice, to quicken thy wrath, to make my prayers not onely vnacceptable, but hatefull to thee; chase them a while with one glorious glance of thy eye; close a little thy eye of iustice, vntill I haue once againe confessed

them to thee, and presented to thy gentle hearing my petition for grace. For I know right well, that the petitions and confessions of penitent sinners vpon earth, are no lesse pleasing and delightfull to thee, than are the praises of thy b'essed Angels in heauen.

VERSE

VERSE III.

If thou Lord wilt bee extreame to marke what is done amisse: O Lord, who may abide it?

1 GOD *is in all places present, and how.*

2 *How after a singular manner hee is present.*

3 *The cords which hold vs captiue to Hell.*

4 *A confession.*

5 *The torments of Hell not sufficient to punish all our sinnes.*

6 *God is not only a* Father *but a Lord: and what kinde of Lord.*

7 *The sinner addresseth himselfe to mercy.*

8 *To the Father of mercy.*

9 *All reasonable creatures may sinne, and the reason why.*

10 *Wherefore some Angels did not sinne.*

11 *Wherefore all men are obnoxious to sinne.*

12 *Wherefore man was redeemed rather then Angels*

13 *All men are sinners by nature.*

14 *Gods court of mercy is higher then his court of Iustice.*

15 *Wherefore a sinner is sayd to be vnprofitable.*

16 *Two wayes to attaine felicity.*

17 *Our Sauiour onely hath gone the way of Iustice.*

18 *No man can passe but by the way of mercy*

19 *God delighteth to spare sinners.*

20 *We are enioyned to imitate God in his mercy.*

21 *The readiest way to attaine mercy.*

22 *A petition for mercy.*

Hea-

HEauenly Lord! A'-beit my oppreſſed ſoule lieth buried in the deep loathſome denne of ſin, yet is there no centre ſo deepe, but thou mayeſt eaſily affoord thy hearing. For thou filleſt heauen and earth; in all places thou art preſent; not onely in regard of thy power, but in regard of thy true & reall eſſence. For wherſoeuer any thing is, that hath a being, there art thou alſo, who art the cauſe of that being: for the cauſe and the effect are neceſſarily together; they doe neceſſarily cohere: the cauſe doth neceſſarily ſupport the effect. But after a more ſingular manner thou art preſent with thoſe who pray vnto thee: euen as the great Prophet *Moſes* doth in theſe words aſſure: *What nation is ſo great, to whom the gods come ſo neere, as the Lord our God is neere vnto vs, in whatſoeuer wee call for to him.*

What then ſhall I ſay now *I* am in ſo neere diſtance before thee? Alaſſe! I am come to ſpeak for my ſelfe; but I can ſpeake nothing but that which is againſt me. If the holy Patriarch *Abraham* in ſpeaking to thee, did call to mind that he was but *duſt and aſhes*; If he was ſo humble, If hee bare ſuch awfull reuerence to thy Maieſtie when hee entreated for others; what ſhal I poore miſerable ſinner doe, when I am
3 about to entreat for my ſelfe? what? *Duſt and Aſhes*? Nay, a bottomleſſe *depth* of ſinnes and of miſeries: to whom delight in ſinne, the power of the diuell & the violence of cuſtome, haue beene in ſtead of three cord, or rather cables, to hold me captiue to hell.

2 O moſt high and powerfull Creator! when I turne my eyes into my ſelfe, when I make a priuie ſearch in my owne conſcience, *I* finde the multitude & varieti.

varietie of my sinnes to bee such; that I estqem my selfe vtterly vnworthy, whom thou shouldest not onely helpe, but heare: because in comparison of my sins, the miseries are nothing which I endure. I haue so deepely offended thee, that in reason I can expect no fauour from thee. For what day? what hower hath passed in all my life, wherein I haue not deserued a world of torments? Intomuch as albeit thou shouldest discharge vpon me all the horrours of hell, yet should the greatest part of my offences remaine vnpunished. 5

Thou hast spared mee, but I haue not spared thee: thou hast spared to strike mee with the sword of Iustice, but I haue not spared to smite thee with the fist of iniquitie. Thou hast shewed thy selfe a Father to mee; but I haue not behaued my selfe as a child. How shall I looke so good a Father in the face, beeing so

lewd a child as wold dis-throne and destroy that good Father if *I* could? Suppose the Father will be content to forgiue; yet it is doubtful that the Lord will not. Hee that forbeareth his vnruli childe, will hee also forbeare his vngracious seruant? But thou art not onely a Lord, but a Lord of
6 Maiestie. A Lord must be feared, Maiestie must bee reuerenced, both obeyed. *If* he who contemneth humane maiestie be guiltie of treason, what shall be done to him who despiseth and dishonoureth the diuine omnipotent Maiestie, alwayes ielous of derision and neglect; whose frowne no creature is able to endure? Dare vile dust, subiect to dispersion by euery puffe, presume to prouoke a Lord of such terrible Maiestie?

Therefore seeing I haue displeased so good a Father, so great a Lord, seeing I haue so lewdly wasted all the parts of my life, so

notably ruined all the powers of my ſoule, that *I* am no wayes able either to recouer the one, or to repaire the other: Whither ſhall I turne mee? What ſhall *I* ſay? If *I* looke vpon Mercy I thinke my ſelfe vnworthy of the leaſt of her fauours: If vpon Iuſtice, I condemne my ſelfe to the moſt ſeuere ſentence that it can pronounce. But then againe *I* returne to Mercy, and proſtrating my ſelfe at her feete, with ſorrow in my heart and teares in my eyes, I thus addreſſe my deſires vnto her.

O mild mercy! I acknowledge my ſelfe vnworthy of thee; vnworthy either to enioy, or to behold thee. But becauſe I haue iudged and condemned my ſelf, protect mee that I bee not arreigned at the bar of Iuſtice; anſwere thou the charge of her accuſation, couer mee with thy ſhield againſt her blow; ſtand betweene her and mee, I beſeech 7

thee. O gentle mercy! my sorrow-beaten soule applieth it selfe to thee, hoping in despaire and perseuering in hope. My sins are such as for number can not, for nature should not be rehearsed: all my teares are not sufficient to cleanse one spotte of them, or to quench one sparke of the fur, which they haue kindled: Alasse! *I haue sinned aboue the number of the sandes of the sea. My iniquities are multiplyed, and I am not worthy to behold the height of heauen, by reason of the multitude of my iniquities.*

Paralip. 2. ult.

8 And thou, O Father of Mercy, and Lord of Iustice; whose goodnesse can neuer bee either exhausted or diminished: *I* doe not *intend* to *contend* with thee in *Iudgement*; but *I* lay hold vpon the horne of thy Altar of grace. Here *I* rest, here onely *I* repose my assurance. For if thou shouldest keepe a true registrie of our sinnes, If thou ſi ouldest exactly examine

examine them according to the seuere law of thy Iustice; If thou shouldest perpetually reteine in mind the offences for which we are sorrowfull, and which thy goodnesse hath promised to forgiue: If thou shouldest cast them into the ballance of thy Iustice, and weigh them to a graine; or if thou shouldest heape them together against the triall of thy inflexible Iudgement: What then shall become of vs? Who can stand before thee? Who can endure thy heauy charge?

For assuredly, all reasonable creatures, as wel Angels as men, considered in their proper nature, may sinne: Whatsoeuer creature participating of reason doth not sin, it is not by condition of natute, but by a speciall gift of grace. The reason is, because sinne is nothing else but a declinatiō from the streight rule whereby an act is to bee performed: and that as well in naturall acts,

9

acts, as in artificiall, and also in morall. But there is no act which is not subiect to such deflection, vnlesse the rule thereof depends vpon the will of the Agent. And therefore, because the will of God only is the rule of what he doth, as not ordeined to any higher end; onely in the will of God there can bee no sinne. *In* other inferiour wills there may be; because they giue not the rule to their actes, but are to be directed by the will of God; whereon they shold depend, as vpon their last and highest end.

10 Now in that some Angels neuer sinned, they had therein supportance by grace; and besides, they drew no originall either weakenesse or corruption from

11 those which fell. But the nature of man is so depraued by disobedience of our first parents, that originall sinne inherent in our very substance, makes vs not onely inclineable, but headlong to all

all actuall sinne. *I*nsomuch as albeit many are preserued by grace from offences of highest quality; yet all are so obnoxious to infinite infirmities, that wee dayly slippe, wee dayly fall; that nothing is more naturall to vs then dayly to fall; that the *I*ust fall *seuen times a day*. Yea, if the best of our actions should be exactly examined, they will appear so full, either of staines or of defects, that wee rather merit reproofe and punishment thereby, then either curtesie or reward. All our actions are euill, and the best seeme better then they are.

And this was a principall cause, wherefore man was redeemed rather then Angels. For all Angels perished not by the fall of some; the fall of some Angels was no impeachment to those which stood; because no naturall imperfection or infection was deriued from the one to the other. But by the fall of 12

our

our first parents all mankind was inuolued in destruction; as being Siens of that corrupted tree, Runnels flowing from that poysonous spring. If man had not been redeemed, the whole stock, race and kind of man must haue beene damned.

And againe; The Angels fell meerely by malice of their will; but the first man was tempted & prouoked, and his posteritie dayly fall by inclination of their Nature. Nothing is imputed to Angels but their proper sinne: but to man is imputed the sinne of another. And therefore O Lord of infinite goodnesse! Let these reasons which moued thee to redeeme me, mooue thee also to heare mee, let sinne no more hinder thee from hearing, then it did from redeeming. For if sinne bee an impediment that prayers cannot be heard, neuer shall any mans prayer approch thine eare.

For

For wee are all borne ſinners, 13
wee liue and wee ſhall die ſinners, we cannot contend with thee in iudgement, wee cannot diſpute our righteouſnes againſt thee. If thou wilt bee onely a iudge to obſerue and examine our actions, if thou wilt call vs to triall at the barre of thy iuſtice, of neceſſitie we muſt periſh: none can ſtand before thee and ſay, *I am innocent.* Wherefore we decline from thy court of iuſtice, and deſire to bee heard in thy Court of mercy: we ſtand before thy mercy: for if mercy were not with thee, ſinners could hope for nothing from thee, which is a higher Court than thy Court of iuſtice. For otherwiſe 14
we could not appeale from iuſtice to mercy, becauſe no appeale can be made but to a higher court. Lord we appeare before thy high court of mercy; we acknowledge that all of vs are ſinners, and that if mercy were not

with

with thee, we could not hope for any thing from thee. We humbly acknowledge, that wee haue done nothing perfectly well, and our imperfect doing of any thing well, is no thanke to vs, it is thy free gift: but if thou close not thy eies against our offences, we must despaire, we cannot bee saued. For our life resteth in remission of our sinnes; that thou hast couered or rather buried them; that thou wilt neuer obiect them agatnst vs.

Inutiles facti sunt. Psal.13.

All haue gone out of the way, wee are all become vnprofitable: there is none that doth good, noe not one.

15 But wherefore is a sinner said to bee vnprofitable? Verely all things are vnprofitable which serue not to the end for which they were created. Now man was created to the glory of God: but a sinner so long as hee remaineth in sin, is altogether vnprofitable for that end. And how should man be pure, who springeth

eth from a rotten root? ow should there be sinne in man, apparelled with filthie flesh, when *his seruants were not stable, and when hee charged his Angels with folly.* Iob 4.

All the waies of the Lord are 16
mercy and iustice. No other way hath hitherto beene knowne to attaine felicity. By the way of Iustice our great Sauiour onely hath gone: none other but hee could euer say, *Which of you* 17
could reprone me of sinne? By the way of iustice hee hath merited for himselfe and for vs: for himselfe the glory of his humanity; for vs, grace here, & hereafter Glory. But by the way 18
of mercy all wee must walke; because wee haue walked in the wayes of sinne; because by nature wee are children of wrath. Without mercy and iustifying Grace wee cannot bee saued. The doore of the entrance to the Oracle in *Salomons* temple, was 1 Reg. 6.
made

made of the wood of the Olive tree: which being a type of mercy, did shaddow to vs, that no man can enter the holiest place, but thorow the doore of mercy.

19 *Indulsisti genti Domine, indulsisti: nunquid glorificatus est?* Esa. 26. Psa. 145.9.

And albeit God holdeth in his hand both iustice and mercy, yet by his *antecedent* will, he desireth all men to bee saued: His iudgement is exalted by his mercy, he delighteth to spare sinners, hee reioyceth at occasions to shew his mercy; he esteemeth himselfe more glorious by shewing mercy than by exercising his power. In his mercy (if I may so speake) hee seemeth to goe beyond himselfe, for *his mercy is euer all his workes.* In mercie hee would haue vs like vnto him. *Bee yee merciful as your heauenlie Father is merciful.* Hee enioynes vs not to imitate his power, whereunto *Lucifer* proudlie aspiring was deiected into Hell. Nor his wisdome; which *Adam*

20 Luke 6.26.

vainely

vainelie affecting, was eiected out of Paradiſe: but his mercie, which wee humby practiſing may bee erected into Heauen. As it is mercie whereof we ſtand moſt in deed, ſo is mercy chiefely required of vs:

But the readieſt way to attaine mercy, is by acknowledgement of our ſinnes. He that acknowledgeth not his ſinnes, acknowledgeth himſelfe vnworthy of mercy, vnworthy to bee acknowledged of God. He who hideth or excuſeth his ſinnes, ſtruggleth againſt the ſtreame of Grace; and debarreth himſelfe of all hope of pardon: he doth vainely ſearch after God, who will not ſearch into himſelfe, and freely confeſſe what there hee findes. Alaſſe! how many are held in the yron chaine of ſinne and the deuill, who neither bewaile, nor confeſſe, nor ſee their miſerie? who, ignorant of their owne eſtate, ſuppoſe they 21

they walke a full pace the right way to heauen? Such were the Israelites whom the Prophet thus reprooued for like affected ignorance. *How canst thou say that I am not polluted? neither haue I followed* Baalim? *Behold thy wayes in the valley, and know what thou hast done.* O blind and foolish man! who wilt endeauour to iustifie thy selfe? open thy eyes which the deuill hath closed; & *behold thy wayes in the valley* of thy life. Assuredly thou shalt finde it full, of contempt against God, of iniuries against others, of impurities and vanities in thy selfe. Thou shalt espie many grieuous sinnes, which others happily haue espied before: thou shalt find many Monsters lurking in thy bosome, which awaite opportunitie, sharpely to assaile thee. Verily, it is a greater fault to conceale or defend a fault, then it is to commit it.

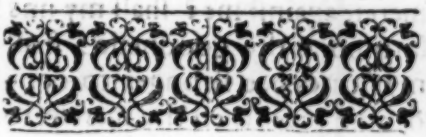
Hier. 2. 23.

And now, (O holy God) now

now I haue confeſſed to thee my owne ſinnes in particular, and generally the ſinfulneſſe of all: what wilt thou doe? how is it thy pleaſure to deale with me? Shall thy wrath ſtill contend with thy mercie againſt me? ſhall my ſins ſurmount thy goodneſſe? ſhall my ſinnes bee ſtronger to condemne mee, then thy mercies to ſaue mee? O my hope! Are thy benefits become ſo chargeable to thee? doeſt thou looſe any thing by giuing to mee? Wherefore then withholdeſt thou thy mercy in diſpleaſure? or tell me: what els requireſt thou from me? Requireſt thou griefe? why, that is ſuch, that I would I had died when I did diſpleaſe thee. Requireſt thou puniſhment? Loe here my poore perplexed bodie: binde it, ſcourge it, ſatisfie thy indignation thereon: but ſo, as thou forbeareſt not to affoord thy mercie. Lord! I deſire not honour, not authoritie, not riches, not

any

any thing created: all these cannot satiate my desire; without thy mercy all is pouertie. I desire only thy mercie, giue me thy mercie and I shall be satisfied.



VERSE IIII.

For there is mercy with thee: therefore shalt thou be feared.

1 *THE greatnesse of Gods mercy.*

2 *He is desirous to pardon.*

3 *The very thought of mercy hath a powerfull operation.*

4 *The power of hope.*

5 *Her encouragement to the sinner.*

6 *The sinners dulnesse.*

7 *Hope*

7 *Hope gineth assurance of mercy.*

8 *Three things most like to hinder mercy.*

9 *Sinnes can be no impediment.*

10 *Iustice can be no impediment.*

11 *The ordinance of the Law is no hinderance to mercy.*

12 *The goodnesse of God assureth his mercy.*

13 *The same is assured by his Lone.*

14 *His promise doth binde him to bee mercifull.*

15 *His power doth also assure his mercy.*

16 *Albeit wee often sinne, yet God is bound by his promise to bee mercifull.*

17 *By reason of our sinnes, wee are rather capable, then vnworthy of mercy.*

18 *Wherefore God hath commanded vs to trust in him.*

19 *A praise of God for his mercies.*

20 *One caution to be respected,*

if

if we expect mercy.

21 *A second caution.*

22 *Wherfore God is to be feared*

23 *Hope and feare how conioyned.*

24 *Feare a temperature betweene despaire and presumption.*

25 *A prayer for feare.*

1 Mild Father! how sweet is thy spirit? who will not loue? who will not laud thee? Albeit thy *displeasure* be daily prouoked; yet it is thy *pleasure*, it is thy glory, not only to forbeare but to forgiue sinners: thy mercie is so great, that thou neuer desiresst the death of a sinner. Thou knowing how weake wee are, how inclineable to euill, wilt not *try* all our actions by the *try* touch of thy iustice; but like a gracious Father wilt dissemble many of our imperfections, & powre forth large streames from the *euerflowing* & *euer-*

ouer-flowing fountaine of thy mercie, both to cleanſe and to cure them. Thy nature is goodneſſe; thy propertie is to haue mercie; thou art eaſie, thou art readie, thou art deſirous to pardon. No man is ſo readie to intreat thee, as thou art eaſie to bee intreated. Thou art alwayes readie to *giue* and to *forgiue*; to *giue* vs thy goodneſſe, and *forgiue* vs our euill. Thou canſt not denie vs thy mercie, whenſoeuer we repent and turne to thee.

This Ocean of mercie hath neither bottome nor bound; it cannot be fathomed, it cannot be ſurmounted. No ſooner can a ſinner call mercie to his mind, but he is ſencible of the working thereof. For it breaketh and diſperſeth the hel of remorſe, which did chill his heart with aſtoniſhment and feare: the dampes of penſiueneſſe vaniſh away, the puniſhment which hung ouer his head, is chaſed farre off. Or if

any punishment be inflicted, it is not the punishment of a iudg but the chasticement of a Father; it is both temporall, and tempered with mercie; which maketh it not onely tolerable, but easie and sweete. In this Ocean of mercy I will cast the anchor of my hope, & ride securely against all rage of weather; here hope will hold mee firme and immoueable against all approaches.

4 O heauenly hope! whose face heauinesse cannot endure: how wonderfull is thy sweetnesse and thy power? What louely lookes doest thou cast vpon these whom thou encountrest? what vnspeakeable ioyes doest thou kindle in their hearts, who entertaine thee? Loe, she came vnto me attended with many comforts, and with a diuine countenance and voice vsed these speeches, Come feeble wretch, I

5 will lead thee into the Sanctuary of the Lord, and place thee before

before his *mercy ſeate.* Come, I ſay, enter bouldly, I will excuſe thee. Thou ſhalt finde him alone expecting thy comming. Away with all worldly comforts; it is no leſſe dangerous for a ſoule to be peſtred with them in time of troub'es, then it is for a ſhippe to bee ouerburthened with rich merchandiſe in a tempeſtuous ſea. It is he onely who knoweth how to deliuer thee, how to ſaue thee: caſt thy ſelfe on him, and he will helpe thee.

Thus ſhee ſ id: but finding me heauie and little moued, her ſacred lippes began againe in this ma ner to infuſe her ſelfe into my dull earthy ſpirit. 6

What? ſaid ſhee: doeſt thou any thing doubt of the great mercies of God? wilt thou ſtill ſucke ſorrow out of euery vaine ſurmiſe? why, ſearch the Scripture, and thou ſhalt there finde mercie ſo much extolled, ſo faithfully promiſed, and ſo often and 7

strangely practised vpon sinners; that hee seemeth too obstinate, who will not submit himselfe lowly to embrace sure confidence therein. But goe too, I see *I* must take a litle more paines: *I* will therefore descend to particulars with thee.

8 Three things (if any thing) are most like to withold God from exercising his mercy. 1 The greatnesse of sinnes. 2 His righteousnesse and iustice. 3 The institution and ordinance of his Law. But neither any nor all these are able to hinder the forgiuenesse of sinnes: needs must God bee mercifull notwithstanding these impediments, to such as are sorrowfull for their misseliuing.

9. 1 For thy wickednesse cannot either extinguish or abate his mercie, in case thou be penitent, and beare a constant minde to amend. Otherwise the condition of all men were dangerous. For when

when men offend, if God were not merciſull, if hee were hard and vnwilling to exerciſe his mercie, what ſhould they doe? how ſhould they order themſelues to auoid deſpaire? For deſpaire is nothing elſe but want of true truſt in the mercie of God to remit ſinnes. But doubtleſſe it is not ſo: he is merciſull, and alwaies readie to forgiue. Sinnes are ſo farre from being an impedimet to mercie, that they are the proper obiect therof, without which mercy hath no action: for take away ſinnes, and where then is pardoning mercy? Many glorious Saints in Heauen are witneſſes hereof, who were once grieuous ſinners vpon earth. This alſo did *Ionas* know right well; and for this cauſe hee was vnwilling to bee a meſſenger from God of his wrath againſt the Nineuites. *For I knew* (ſaid hee) *that thou art a gracious God and merciſull, ſlow to anger*

Omnes peccauerunt & egnerunt gratia & miſericordia. Ion 4. 2.

anger, and of great kindneſſe, and repenteſt thee of the euill. And obſerue, weake ſinner, whoſoeuer thou art, who for the greatneſſe of thy ſinnes art carried downe to the gates of deſpaire; obſerue how God dealt with theſe condemned Nineuites, Hee ſuſpended his ſentence of condemnation, and could not proceed to execution thereof, ſo ſoone as they manifeſted their repentance. Feare not then the greatneſſe of thy ſinnes, for they are not neere ſo great as his mercy: his mercy is farre aboue thy need.

10 2 The iuſtice of God can bee no impediment. For iuſtice requires no more than a recompence for a treſpaſſe; and forthwith the offence to be forgiuen. But thy redemption is made thy reckoning is abundantly paid, there remaineth nothing for thee to diſcharge. This redemption is of ſuch power and grace that it

not

not onely satisfieth Gods iustice, but winneth him to great fauour and loue. Doe but remember who is the Priest and what is the sacrifice, and thou shalt finde, the iustice of God easilie answered: for it was more that God died, than all man-kinde had perpetually perished. This is such an offering, as if euery houre, euery minute it were newly offered. And therefore it is called *an eternall redemption*; because by it all true penitents are redeemed for euer. All therefore who are penitent, and haue a full purpose neuer to offend, and trust by Gods grace to continue in that purpose; may bee assured that by this redemption they shall be forgiuen. This redemption is the very strength of repentance: hereby the iustice of God is no obstacle to his mercy.

Epist ad Heb.

Ipse est propitiatio pro peccatis nostris non pro nostris tantum, sed & totius mundi. 1o. *Epist* 1.

3 Now touching the ordinance of the Law: of a troth the Law

11

was fearefull and seuere ; and therefore is termed the law of death : *euery soule that sinneth shall die.* But this seuerity is past and done. A new Law is made, the law of grace, the law of mercy and of life. *Repent and the kingdome of heauen is at hand.* This is a milde law ; but in any case the condition must bee performed. Thou must applie thy selfe to repentance in any case : God will not bee mercifull, vnlesse sinners repent. Notwitstanding, if at any time through weakenesse thou offend, doe not fall from him into despaire : but trust in him : sticke stiffelie and constantlie to him : and so shall thy trust support his mercy in thee; and againe his mercy shall support thy trust : euen like a proppe against a wall, which holdeth vp the wall, and is againe sustained by the wall.

The impediments of mercy being thus remoued, it remaineth plaine

plaine, that mercy may easilie be obtained, and that for diuers respects: and especially these:

First, for that the goodnesse of God assureth his mercy. For to one who is good, nothing is more naturall than to doe good; which is the proper action of goodnesse. But because no greater good can be done to another, than to make him good, it followeth, that it is most proper to one who is good, to make others good: to communicate his goodnesse to others, vntill hee hath made them so good as himselfe. And this is so farre true, that the more goodnes any one hath, the more he is enflamed with this desire, and the greater difficulties will he vndertake to atchieue it: euen as the greater a fire is, the greater heat it casteth forth, and the more matter it is able to consume. But God is so good, that in comparison him, none other

12

Why callest thou me good, &c.

can bee said to bee good: al goodnesse is attributed onely to him. And therefore the more hee exceedeth in goodnesse, the more desirous is he to communicate himselfe. As he hath made himselfe like vnto thee, so will he make thee like vnto him: he will not cease to informe, to reforme, conforme, transforme thee dayly, vntill he hath vnited thee to him. Hee communicateth himselfe to all creatures in their degree, but in most especiall manner to man. Assuredly, it is not so naturall for light things to mount vpwards, for heauie things to draw downeward, for the heauens to moue round; as it is for the goodnesse of God to doe good. For the propertie of all creatures is accidentally in them; but the property to good is essentially in God. God is an essentiall goodnesse. So simple, pure and immutable is his substance, that no accident

accident can adhere vnto it: whatsoeuer is in God, is God.

Againe, his loue may perswade thee that hee will be merciſull. For hee did not beginne to loue thee when firſt thou wert borne, not when the world was created: but thou diddeſt ſleepe in his boſome euen from eternitie. His loue to thee is no leſſe antient, than *the antient of daies*; euen then himſelfe: Who as hee is from eternitie, ſo from eternitie hath hee loued his elect. When his naturall Sonne was begotten, then wert thou adopted for his Sonne; and euer ſince he hath caſt vpon thee a fatherly eye; alwayes remembring what glory hee hath appointed for thee. The Scriptures much commend an antient friend. Loe here is an antient friend indeed: a friend who hath loued thee from all eternitie. Verely if immemoriall poſſeſſion maketh a right, thou haſt now

13

In charitate perpetua dilexi te, ideo attraxi te miſerans.

a good title to his loue, thou hast now prescribed it for thine owne: and hereby thou hast a good claime to his mercie. And because likenesse is not onely a signe, but a cause of liking and loue; hee hath formed thy soule according to his Image: for as nothing vpon earth resembleth him more, by nothing hee can more easily bee knowne. And hence it is that the substance or essence of the soule cannot bee vnderstood; because it is like the diuine substance, which no man in this life can vnderstand. Hence also proceedeth the admirable capacity thereof which all the creatures and riches of this world can no more fill, than a graine of mustard can fill the world.

Conuertimini, & agite pœnitentiam ab omnibus iniquitatibus
14
vestris, & non erit vobis in ruinam iniquitas.

And further, hee hath bound himselfe by his promise and word, that in case thou *conuert and repent; thou shalt neuer bee ruined by thy sinne.* And therefore

fore seeing God hath made so large a promise, seeing now hee he is become a debtor of mercy, seeing hee hath made his gift his debt; Dare any sinner despaire? Say, I pray thee: What is the worst that a sinner can feare? Eternall damnation. By whose appointment? by the Authority and command of Almighty God. But the same God who inflicteth this paine, hath giuen a *supersedeas*; hee hath giuen thee his warant, that if thou repent, thou shalt not be damned. Take heed, they be his words, they are spoken to all sinners, be they neuer so great. Wilt thou not beleeue them? wilt not thou giue credit to Almightie God? verely thou must: For *God is faithfull in all his workes.*

Fidelis Dominus in omnibus verbis suis. 15

By these three: by the goodnesse, by the loue, and by the promise of God, thou mayest rest assured of his will to shew his mercy. Adde hereto that he is *omnipoten*

Quis resistit voluntati eius.

nipotent, that his will is this power, that *no man can resist his will*, that hee can as easily doe as will; and there can be nothing added to thy assurance. Men doe often faile in their word, because they either change in will, or are defectiue in power: but because God can be neither changed nor resisted, hee will assuredly make good his word.

16 *Scio cui credidi, & certus sum quia potens est depositum meum seruare.*

But happily thou wilt say: I know well that God is both mighty and true: and I nothing doubt of the performance of his word. But when hee hath once forgiuen a sinner, it seemeth to be a discharge of his promise: In case the sinner fall againe, is God bound againe to forgiue him? Verely yes, For God hath commanded vs to forgiue our brother so often as he shall offend: and hath further added; that if wee forgiue, wee shall bee forgiuen. Whereby it followeth that if wee bee not weary

Remittite & remittetur vobis.

to

to forgiue others, God will neuer bee wearie in forgiuing vs: that by enioyning reuengefull man to forgiue others, hee hath thereby enioyned himselfe to forgiue them. What? Doest thou thinke that God will not be more mercifull than man? Shall man forgiue sooner and oftner than God? It cannot bee. For, mercie proceedeth from goodnesse, and goodnesse is originally in God; who can be so mercifull as hee? Hee who forgaue ten thousand talents, what may wee thinke hee will not forgiue?

And therefore, Albeit thou 17
hast sinned neuer so grieuously, neuer so often; forgiue others, and aske forgiuenesse meekely, and mercy will follow. For wherefore is remission of sinnes promised, if sinners may not enioy it? Doe sinnes make thee vnworthy of mercy? No, but rather by reason of thy sins mercie

cie pertaineth to thee. Wherfore neuer distrust, but turne to the Lord, who hath promised mercy, and who hath commaunded thee to trust in his promise

O the great vertue of hope! As the Sunne sureadeth light and heate to all the earth, so grace streameth from her countenance to all who behold her. O sacred hope! to whose presence heauinesse dares not approach, Although the weight of sinne doth grieuously oppresse me, yet will *I* trust in the mercie of the Lord, because hope hath emboldned me, and because he hath commanded me so to do. But wherefore hath hee so commanded? Verely because hee desireth to saue mee; for hee hath so said: *Because hee trusted in mee, I will deliuer him.* O most mercifull Lord! With what words shall *I* praise thee for thy exceeding mercies, who doest.

18 *Saluabit eos quia sperauerunt in eo. Psal. 37 in fine.*

19

doeſt deliuer vs for no other reaſon but becauſe wee truſt in thee. Lord thou art in greatneſſe infinite, in vertue Omnipotent, in goodneſſe chiefe; in wiſdome ineſtimable, in counſailes terrible, in iudgements iuſt, in cogitations ſecret, in word true, in workes holy, in mercy plentifull, patient towards ſinners, and pitifull, when they repent. For ſuch *I* confeſſe thee, for ſuch *I* praiſe and glorifie thy Name. Powre, I beſeech thee, thy light into my heart, and thy words into my mouth, that my thoughts may alwaies meditate on thy mercies, and that my tongue may ouerflow with praiſes for the ſame. That *I* may not only in my ſelfe be fruitful of thankes, but ſtir vp others to do the like, *O gine thankes vnto the Lord for he is gracious, & his mercy endureth for euer. O giue thankes vnto the God of all Gods, for his mercy endureth for euer. O thanke the Lord* Pſ. vid.

Lord of all Lords, for his mercy endureth for euer: which onely doth great wonders, for his mercy endureth for euer. &c. Ps. 136.

20 But take heed, O my soule! For reuerence of the dreadfull maiestie of God, beware of two things, whereof hope hath not forgotten to giue thee warning. One is, that thou expect mercy onely from the Lord: for, *with him is mercy.* Trust not in any worthinesse in thy selfe, who art a dunghill couered with snow; a filthie vessell, which corrupteth all liquors that are poured into it; a barke set in the gustie sea of this world, beaten with all stormes and incursions of weather. Trust not in any trumperies of the world: for no quiet can bee expected from that which is alwayes in motion and change; which is alwayes busied, like the spider, in making artificiall nets to take flies. If thou pursuest the comforts of the

the world, thou art one of thoſe of whom the Prophet *Ieremy* ſpeaketh, that they ſhould *ſerue ſtrange gods, who would not ſuffer them to reſt day nor night.* Aſſuredly, the conſcience ſhall neuer finde comfort nor reſt, but when altogether ſtripped of all other confidence, it committeth it ſelfe naked to the mercy of God.

Seruietis dijs alienis qui nec nocte nec interdiu patientur te quieſcere.

The other is, that hereby thou beeſt not imboldned to ſinne, but rather held in bridle by feare. Vpon any condition bee not bold to ſinne, becauſe the mercy of God is ready to forgiue: *If* thereby thou beeſt imboldned, thy tranſgreſſions are the greater. Feare alwayes to offend ſuch inuincible mercy; feare the iuſtice which will puniſh the contempt of that mercy. Feare to offend thy iudge: feare to offend him who onely is able to pardon thy offence. Proſtrate thy ſelfe, and liue in awe of that maieſty, in whoſe mercy thou

21

hath

hast placed thy hope; respect him with duty, from whom thou expectest all thy good. As thy desires are guided by hope, so let them bee followed with feare. The more thou hopest, feare the more; both at one time, and without measure in both. Neither feare abating hope, nor hope enfeebling feare: But maugre all feare, let thy hope mount to the highest pitch; and maugre all hope, let feare stoope to the lowest downecome.

22 *If* any other could forgiue sinnes, then thou mightest haply appeale to him, and the more lightly esteeme the maiestie of God: but because this iudiciary power resteth onely in God, because he hath shut vp all within mercie; thou must needs feare him, and tremble to offend him. *If* a souldier hath offended one Captaine, hee may serue vnder the colours of another: He who hath lost the fauour of his King, may

Quis potest facere mundum de immundo? tu qui solus es? Iob. 14.

may liue vnder protection of another, euen as when the Gentiles conceiued that one of their gods was offended with them, they endeuored to reconcile the fauour of others. But when thou shalt offend thy onely omnipotent God, to whom wilt thou resort for reliefe? *Who will not fear the King of nations?* who, albeit he aboundeth with mercy, yet is not he disarmed of iustice. Albeit grace reigneth with him, yet is not the law abolished. Thou must liue in feare not to offend the Law, but to trust to be saued only by mercy. The Law must continue for an holy obedience, to those who beleeue to bee saued by mercie. By this meanes hope is alwayes accompanied with feare; hope apprehendeth mercy in the end, feare bridleth offence in the passage to the end.

Hier.10.

Ego sum, ego sum ipse qui deleo iniquitates tuas propter me. Esa.53.

23

Of the righteousnesse of the Law nothing can follow but either

ther despaire or presumption; in the first whereof the deuill was plunged, but the nature of man is most inclinable to the second: feare is a temperature betweene them both. To this vertue de-
24 spaire is contrary on the one side, and presumption on the other. Despaire hath too much feare, presumption too little: take away both, and feare will remaine, accompanied with hope. If thou feareſt without hope, thou ſinckeſt into deſpaire; and art like ſome miſerable worldling, who forſaking ſome part of his eſtate, departeth with his life. If thou hopeſt without feare, thou mounteſt like *Icarus* to thy deadly downefall. To feare God is to reuerence and worſhip him: to acknowledge that hee is plentifull in mercie and goodneſſe. Take away mercie, and take away feare: for hee that expecteth not good, feareth no euill.

25 O Lord of all mercy! Grant I be-

beseech thee, that my soule may feare thee; because thou art no lesse worthy of feare then of loue. For as thou art a God of mercie so thou art a God of maiestie; as thou art infinitely mercifull, so art thou infinitely iust: as thy workes of mercie are innumerable, so is there no number of thy workes of iustice: And (which is most fearefull) the vessels of wrath doe farre exceed the vessels of mercy. And therefore (O Lord) so work in my heart that *I* may feare thee; for the height of thy iustice, for the depth of thy iudgements, for the glory of thy maiestie, for the immensitie of thy greatnesse and power; for the multitude of my sinnes, for my inconsiderat boldnes in sinning; & aboue all, for my rebellion in resisting thy holy inspirations.

VERSE

VERSE V.

I looke for the Lord, my soule doth wait for him: in his word is my trust.

1 THE *hungry desire of a penitent sinner.*

2 *A bridle vpon that violent desire.*

3 *Sodaine repentance not alwayes sincere.*

4 *The causes wherefore God deferreth to heare vs.*

5 *We are often deceiued in thinking God slow.*

6 *How strongly God knocketh and calleth.*

7 *Wherefore he is not heard.*

8 *How he may be heard.*

9 *How*

9 *How God feasteth those who entertaine him.*

10 *We must patiently looke and wait for the Lord.*

11 *To the very last end of our life.*

12 *Iniuries to be quietly taken.*

13 *Troubles to bee contemned.*

14 *A short praise of patience.*

15 *It must be ioyned with trust.*

16 *Trust must bee accompanied with faith, and then is it most assured.*

17 *Whereon this Trust must be grounded.*

18 *That the word of God cannot faile nor deceiue.*

19 *A Caution what to doe; that we may boldly trust.*

20 *An assured laying hold vpon Gods words.*

21 *A prayer and resolution for patience and trust.*

1 BVT how long wilt thou suspend thy mercie and grace? How long shall I bee as if I were, either not remembred, or little regarded? how long shall this hungry appetite torment my soule? looke vpon mee, O Lord, and let mee haue some sence of thy mercie. Lord, I desire not the aboundance and dainties of thy children, but will remaine satisfied with a few cast crummes from thy table. Behold Lord I come to thee, as a poore hungry whelpe, to a rich mans table: I see what thou eatest, and how richly thou feedest thy children. I look thee in the face, I obserue thy countenance, I manifest my desires by all the gestures and behauiours I can; I vse many prouocations to moue thee to bestow some meane morsell vpon me. But when, O Lord, when wilt thou regard mee? Now, gracious God, euen now *I* pray thee,

to

to fauourme with some crummes of thy loue, wherto with all my soule I aspire.

But stay, impatient soule, bee not so violent in thy desire: God hath long expected thy repentance, and canst thou not a while expect his mercie? As hee hath delayed his anger, so it is reason thou shouldest awaite, albeit hee delay his fauour. He was slow to wrath, and wouldest thou haue him sodaine in mercie? Hee did not presentlie strike when thou diddest offend, hee did not make payment ouer the naile: & must he needes at the very first presenting thy selfe applie himselfe to thee? Hee hath a long time bin calling thee to repentance, & thinkest to thou hane his mercy at the very first call? How often hath his iustice taken the whip in hand, to chastice thy sinnes? but mercie hath met her, & wrested away the scourge: If iustice had continued her course, no

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house of *Ægypt*, no habitation of sinners, but had rung with loude lamentation for their dead: and wouldest thou haue all his graces at pleasure and command? Iustice hath proceeded slowlie, that sinners might haue time to repent; and must mercie foorthwith gallop to them? Nay,
3 soft; sodaine repentance is not alwayes sincere; if it bee sincere, it wil be of continuance: shew the sinceritie of thy repentance by thy perseuerance: perseuere, and doubtlesse thou shalt obtaine.

4 Hope deferred is a fainting to the soule, but when the desire commeth, it is a tree of life. Pro.13.12.

In case God deferreth to heare thee, it is for one of these three causes. Either to make his gifts more highly esteemed: or else because he delighteth in thy companie; because hee taketh pleasure, that thou shouldest conuerse with him, talke with him, sue to him; because he so delighteth in thy resort to him, as hee will not loose it by a speedy dispatch. Or else it is because he entendeth to

giue

giue to thee in a larger meaſure. Hee ſtoppeth the ſtreames that the waters may ſwell: but in the end he will powre them foorth; not as it is fit for thee to aske, but as it is fit for him to giue.

Or happily thou art deceiued (O blinde ſoule) hee ſeemeth to delay, when hee doth but expect the moſt conuenient time; when he doth but *await*, vntill thou beeſt ready to receiue. Aſſuredly, God is ſo merciſull, that hee doth not only heare ſinners who *wait* for him; but he calleth vpon them, he *awayteth* to be entreated by them. Obſerue what he ſaith, *Behold, I ſtand at the doore and knocke; If any man heare my voice and open the gate vnto me, I will enter into him and ſuppe with him, & he with me.* Liſten, I pray thee, how ſtrongly he knocketh, how loud he calleth. Runne; open to him the gates of conſent of thy will; open thy doores which the loue of this world hath barred

5

6

againſt him. Away for ſhame. What? wouldeſt thou ſuffer any meane friend to ſtand thus long *wayting* at thy doore? *Liſt: liſt.*
7 Out vpon thee! there is ſuch a hideous noiſe within thee, that thou canſt not heare. Auarice, ambition, pride, enuie, hate and a thouſand worldly cares, keepe ſuch a yeelping with their monſtrous mouthes, that the ſweet voice of the Lord cannot bee heard; thy hearing is ſtopped by their horrible howlings, as if it were with a ring of belles at thy
8 eares. But if thou wilt heare his calme calling, ſilence theſe hags, quiet thy diſordered deſires, baniſh the choaking cares of this world; reſigne thy will, keepe ſilence and peace within doores; and then thou maieſt ſay with holy Iob: *Thou ſhalt call mee, and I will anſwer thee.*

Vocabis me & egore-ſpondebo tibi. Iob.15

9 Nener fear that he will proue a chargeable gueſt; hee bringeth all his prouiſion with him; he will richly

richly feed and feast thee of his owne. When thou hast but once tasted of his fare, thou shalt neuer hunger more after the course seruices of this world: his banquet only, as well for daintinesse, as for plenty, will largely suffice: *Open thy mouth wide, and hee will fill it.* Not the mouth of thy body, for a small thing may fill that: but the mouth of thy soule, namely thy desire; which nothing can fill but God. When God had created man according to his image, the Scripture saith, that hee rested from his worke; hauing finished his perfectest peece: in whom it seemeth that heauen and earth were knit together, And certainly, a reasonable soule created after the Image of God, hath no rest but in God; the appetite thereof will neuer rest in any other thing. The vessell which is capable of God, cannot bee filled with any other substance. A soule is more

Who filleth thy mouth with good things. Ps. 103.

satisfied with bodily matters, then a body can be satisfied with minde: because there is no conueniency betweene the one and the other.

10 O my soule! be content patiently to looke and *wait for the Lord*, as he hath looked and waited for thee. Doe not as *Heliseus* did, when hee smote the waters with the mantle of *Elias*: and because they diuided not at the very first stroke, he began to distrust, and said, *Where is the God of Elias?* Bee not like the Leopard, which if it taketh not his prey at two or three leapes, giueth ouer the pursuit. This is a common disease of the sonnes of *Adam*, if they haue not releese presently from God, they resort to the world, and somtimes (with *Saul*) to the Deuill for help. But thou, O my soule, perseuere with patience: fasten thy thoughts vpon the end, without regard what happeneth by the way. What

1. Reg. 2.

Si moram fecerit expecto eum, quoniam veniens veniet, & non tardabit. Habbac. 2.

What auaileth it to haue a goodly hope of harueſt in the blade, if it be blaſted, or otherwiſe deſtroyed in the eare? What profit is it that trees bloſſome fairely, if they neuer atteine perfection in the fruit? The Crabbe is eaſily taken, becauſe it creepeth forward, and backward, and euery way: ſo they who ſomtimes ſinne, ſometime repent, then ſin againe, are eaſily made a prey to the Deuill. But, *they who wayt on the Lord ſhall renue their ſtrength; they ſhall mount vp with wings as Eagles: they ſhall runne and not be weary, they ſhall walke and not bee faint*: Eſay 40. in fin.

Wait therefore, and *looke for the Lord*, with conſtancy and fortitude, to the end of thy life, to thy very laſt breath. Wildome is the eye of life, Patience the ſtaffe. Take this ſtaffe in thy hand, and walke on thy way; thou ſhalt neuer giue ouer, neuer be weary, but cheerefully looke 11

towards heauen, and say: *As the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mistresse: euen so our eyes wait vpon the Lord our God, vntill hee haue mercy vpon vs.* Ps. 123.

12 *If* any man wrong thee, swallow it with patience, for *vengeance is the Lords*: In case thou
Rom.12. reuenge, the Lord shall finde nothing to chastice. When *Mary Magdelen* was vniustly reproued by a censorious Pharisee; she held silence; but what lost shee
13 thereby? The Lord tooke her part, and answered for her. *If* trifling troubles bee cast in thy way, neuer regard them: they are but tokens of loue which God disperseth amongst his friends. Pitch, bee it neuer so black, beat it to powder and it will turne white; there is no sinner so Aethiopian black, but by the blowes of aduersitie will change his hue. What? know-

est

eſt thou not that holy men, the ancient worthies of the world ſailed for the moſt part with the wind in their face? And haddeſt thou rather be euer without God, then with aduerſity to attaine him? A good rider will exerciſe his horſe daily, to keepe him in breath, and to hold him able to performe good ſeruice: and ſo God dealeth with thoſe whom he hath conuerted to his ſeruice: A Bee drowned in honie, put into vinegar reuiueth againe: and ſo God dealeth with thoſe whom hee entends to conuert. Their ſoules ſtifled in the pleaſures of this world, muſt with ſharp medicines be reduced to life. Both thoſe muſt patiently *looke* and *wait* for the Lord.

Patience is a great part of diſcretion; *An impatient ſicke man maketh a cruell Phyſitian.* It is a preſeruatiue of other virtues: as aſhes preſerue fire from extinguiſhing, ſo patience preſerueth 14

other

other vertues from languishing and decay. Other virtues without patience are like desolate and friendlesse widowes. Patience is a hid treasure, deepely couered with silence; It is a most acceptable sacrifice to God. Without patience wee shall not enioy the promises of God: without patience wee enioy not our selues: For without it wee haue neither dominion nor possession in our owne soules: because *by patience we possesse our selues.*

Heb 10.36 Ye haue need of patience, that yee may enioy the promise. Luk.21.19

15 But patience must be coupled with trust: which rightly laid vpon God, hath euer beene instead of merit. For it giueth both *vnderstanding* in this present life* ; and *the holy mountaine of God*, *euen eternall life in the world to come. But this trust is not a naked expectation of somwhat to ensue, it resteth not only vpon the verity of the promises of God, but vpon the interest that we haue in them; and so it is

*Wis. 3.9. *Esa.57.13

is accompanied with faith. For as Amber hath no smell of it selfe, but mingled with muske, smelleth most sweetly; so trust of it selfe is altogether vnsauory, but put faith to it, and nothing is either more pleasant or more assured. Whosoeuer is well acquainted with this trust, the more violent tempests beat vpon him, the more will he trust: Euen as the more strokes are set with a hammer vpon a naile, the more stiffely doth it stick. Albeit hee were with *Daniel* in the Lions denne; albeit with *Ionas* in the Whales belly; yet would hee trust. Of this trust the Wise man hath made a kinde of generall proclamation in these words: *Be it knowne to all nations and people, that no man euer trusted in God, and was confounded.* 16

Respicite filij, nationes hominũ, & scitote, &c.

O God! most faithfull in thy promise. O most mercifull Lord! was neuer man hitherto confounded who trusted in thee? And

And shall I (most meeke God) be the first? It cannot be. Peraduenture *I* am not so sorrowful for my sinnes as others haue bin; peraduenture *I* am not so assured in trust: yet my desire is to bee no lesse sorrowfull, no lesse assured then they. My will is good: I would *faine* be an *vnfained* penitent. Blessed Lord! if neither my sorrow, nor my trust bee so perfect as they should bee, thy goodnesse may easily either encrease them, or supply their defect. And therefore most lowly *I* entreat thee, to sincke my soule more deepe into sorrow, that thereby I may more strongly rise into true trust: and then I shall not be confounded.

Humiliatus sum, & liberavit me.

17 Now this trust must not be grounded on any imaginarie or seeming power; not on riches, honour or any other vanishing vanitie of the world; but vpon the word of God, which *abideth for euer*. All things vnder

Esa.40.

vnder the Moone are like the Moone it selfe, inconstant and changing euery day: yea, *Heauen and earth shall passe, but the word of the Lord shall neuer passe.* And therefore O distressed Soule! forsake not the veritie to follow vanitie. Trust not to the course comforts of the world, more bitter than the waters of *Hiericho.* Such bitter waters make barren land, the ground will neuer bee fruitfull that is watered with them. But *trust in his word*; euen in the infaliable promises of God, which will neuer deceiue. So surely as thou findest sanctity in his workes, so surely thou shalt find verity in his words.

Luke 20.

Fidelis Deus in verbis suis, & sanctus in omnibus operibus suis. Ps. 44.

If Gods word could deceiue, then could God lie: but this is repugnant to his nature, this hee cannot doe. As he cannot die, as he cannot erre, so he cannot lye.

But haply thou wilt say, that God is Omnipotent, & may doe what-

whatsoeuer hee will. It is true: God is Omnipotent: But *I* will tell thee what God cannot doe. God cannot lye, either by himselfe or by his messengers. If God could lye by himselfe, then were he not God: for *God is truth*: Neither is hee thereby the lesse Omnipotent: it is *impotencie* and not *Omnipotencie* to lie. If hee could lye by his messengers, then some contrarietie might bee espied in the holy Scriptures, which hitherto could not be found. Assuredly, the word of the Lord is more immoueable then the poles of heauen, then the centre of the earth. Let the heauens bee souldered together, let the earth dissipate into dust, let the nature of all things dissolue: the word of the Lord shall cõstantly remain.

O infallible! O vnresistable veritie! without either actiue or passiue deceit? O true God! O essentiall veritie! who canst no lesse cease to be true, then to be whose

whoſe diuine words can neuer fall without effect. As they giue the wounde, ſo alſo the ſalue to cure it, bee it neuer ſo deadly. Lord thou haſt promiſed remiſſion of ſinnes, if vnfainedly wee abhorre them; thou haſt promiſed thy grace, if by griefe and ſorrow we be truely diſpoſed to receiue it. *I* haue thy word, and that is thy ſelfe. *I* here arreſt thy gracious word, and therewith thy ſelfe. I will neuer releaſe this debt; *I* will neuer diſcharge thee without performance.

God is the word, Io. 1

Wherefore, O redeemed ſoul! approch with *truſt* to the throne of grace: approach without fear, albeit thou haſt offended, albeit thy ſins haue prouoked wrath: He hath obliged himſelfe by his word; he hath made himſelfe thy debter by his promiſe: neuer doubt but he wil truely diſcharge his credite; but he will faithfully performe, whatſoeuer hee hath merciſully promiſed. Truſt in his

19

19 his word, hope in his mercie: but take this with thee. Vnlesse thou repent thy sinnes, vnlesse thou cleanse thy heart, vnlesse thou wash it with teares of contrition; thy trust will deceiue thee, thy hope will faile, thou shalt neuer attaine thy expected desire. In vaine doth hee trust in the promise of God, who doth not repent and forsake his sinnes. The trust of an obstinate sinner, who pastureth in his sins, and thinkes to be saued without repentance; is no true trust, but proud presumption.

Offer the sacrifice of righteousnesse, and put thy trust in the Lord.

Psal 4. First *offer the sacrifice of righteousnesse*; which cannot bee done so long as thou continuest in sin; and then *put thy trust in the Lord.* But what is this *sacrifice of righteousnesse?* It is thus described by the Apostle. *I beseech you brethren,*

Rom. 12. *that you giue vp your bodies a liuing sacrifice, holy acceptable vnto God:*

which

which is your reasonable seruing of God. Many persisting in sinne, doe pray, fast, giue almes, and exercise other workes of deuotion. But those are dead offerings, they want the life of grace. These men preferre matters of deuotion, before those which perteine to obedience and band: a most dangerous and frequent errour in religion. First, *offer thy selfe a liuing sacrifice of righteousnesse*, then mayest thou safely *trust in the Lord.* I will speake this plainely in a word: sacrifice thy will, and *trust in the Lord.* The will is a most inward facultie of the soule: a mistresse, a Queene. Whosoeuer offereth this, he offereth the best and highest thing in his kingdom He sacrificeth his sonne *Isaac*; euen that which hee most deerly loueth. This doth the Chaldee paraphrase, in these words declare: *Tame your concupiscences, & it shall be reputed to you as a sacrifice of*

of righteousnesse. Doest thou trust in God? expectest thou saluation by him? *Tame thy concupiscences*, and then thy trust is pure, and truely grounded: then feare nothing, hope then in the great mercies of God: this trust will then procure thee present grace, and glory in the end. Otherwise, thou hast no true ground of thy *trust*; otherwise thy *trust* is a dangerous security: euen as *Iob* saith:
Iob 11. *The hope of the wicked is an abhomination of the soule.*

20 O God! faithfull in thy promise, and feareful in thy reuenge; My soule fixeth the eyes of her faith vpon thy word, neuer so soone spoken, as sure to bee performed. Howsoeuer externall matters fall, I will neuer bee pulled from assurance in thy word: my soul shal alwayes confidently expect performance of thy promise: albeit thou seemest slow; albeit thou seemest altogether to abandon mee.

The

The mountains of my miſdeedes haue tumbled vpon me, drawing after them thy importable wrath; which is alſo followed with many ſad afflictions. I groane vnder my ſinnes, *I* pant and tremble vnder thy wrath; helpe Lord with thy powerfull hand, for I am vnable to ſtand vnder this heauie charge. But touching my afflictions, according to the meaſure of ſtripes which ſtorme vpon my backe, I will looke backe alwaies to thee, and ſay;

O moſt merciſull, moſt Iuſt God! in whom mercie and iuſtice is one! *I* humbly bow, *I* proſtrate my ſelfe wholly to thy holy will. But equall my forces to my afflictions; giue me patience, proportionable to my paines; as my troubles encreaſe, encreaſe therewith alſo my courage and my truſt. Gentle Lord! I quietly endure thy heauy hand, I patiently expect thy fauourable for- 21

forbearance: I expect vntill, like an expert Phiſitian, thou ſhalt wholly remoue the cauſe, that is, my ſinnes and thy wrath; and then the effects, which are my miſeries, will ſuddenly vaniſh. *I* call to my conſideration thy *word*, *I* fixe thy promiſes both liberall and ſweet before the eye of my vnderſtanding. This is the proppe whereto I leane, this is the pillar whereon I ſtand; by this all the forces of my ſoule are ſuſtained. All the forces of my ſoule embrace thy *word*, euen as the Iuie embraceth a tree, by faſtning rootes into the body thereof. From hence *I* will aſſuredly expect, to bee releaſed from all theſe euills. *I* haue no *truſt* but in thy goodneſſe and truth, So long as this anchore holdeth, I ſhall be ſafe from ſhipwracke, in all the tempeſts of temptations in this life.

All the reaſons which bind me to loue thee, compell me alſo to truſt

truſt in thee. For in whom ſhold *I* truſt, but in him, who ſoloued *mee?* in him who hath heaped ſo many benefits vpon mee? in him who hath ſuffered ſo grieuouſly for me? *I*n him who hath ſo often called, ſo long expected, ſo carefully perſwaded mee? In him who is ſo merciſull, pitiſull, louing, gentle, patient, and ready to forgiue? In him who is a Father, an Almighty Father? A Father to loue mee, Almighty to helpe mee? A Father that he will, Almighty that he can doe good vnto mee? A Father that hath greater care and prouidence ouer his ſpirituall children, then any Father can haue ouer his carnall? Laſtly, in whom ſhould *I* truſt but in him, who hath commanded mee to approch to him, to truſt in him? And hath promiſed me many fauours and rewards, if *I* will ſo doe?

VERS.

VERS. VI.

My Soule flieth to the Lord before the morning watch, I say before the morning watch.

1 *TWO lights of our understanding.*

2 *Our weakenesse not so great as we pretend.*

3 *Our owne indeuour must bee added to the working of the Lord, and that in two points,*

4 *In swiftnesse.*

5 *In timelinesse.*

6 *We are not perfect at the first, and wherefore.*

7 *A prayer.*

8 *Where-*

8 *Wherefore we are to resort to God.*

9 *Ioy answereth desire, as rest answereth motion.*

10 *In afflictions wee must especially addresse our selues to God, and wherefore.*

12 *How dangerous it is to persuere in sinne.*

13 *Examples and reasons preuing the same.*

14 *A sinner vpon hope is little better then a sinner vpon despaire.*

15 *Times not well imployed are often shortned.*

16 *Deferring of repentance will harden our hearts.*

17 *How God may answer late repenting sinners.*

18 *How fearefull it is to trust to late repentance.*

19 *It is a long walke to happinesse, and by many steppes.*

20 *The cause of the fall of Angels.*

21 *We finde rest onely in God, & wherefore.*

BVt doe not so looke for the Lord, O my soul, that thou remaine without motion in thy selfe; stand not looking like a senceleſſe ſtatue, but applie the forces wherewith God hath originally endowed thee: for hee that made thee without thy selfe, without thy selfe will not saue thee. Thou hast two lights, two eies of thy vnderſtanding, *faith* and *reason*. Faith is wrought in thee by his word; reason is naturally planted in thee: as he worketh extraordinarily by his word, so nature is his ordinary power. But nothing is more comfortable & contenting, than when both concurre and agree together. Thou doest often complaine of weakeneſſe: but examine thy selfe well, and thou shalt not finde so great cause to complaine of thy weakeneſſe, as of thy will; thy weakeneſſe will not

not appeare so great, if thy endeauour bee answerable to thy power.

And therefore, O my soule as thou *lookest for the Lord*, so *looke* that thou adde thy owne endeauour. Especially, *looke* that thou be diligent, and that in two points: in swiftnesse, *Flie to the Lord*: and in timelinesse, *before the morning watch*. It was commanded in the Law that the Paschall Lambe should bee eaten in haste. Whereby is signified, with what feruour of spirit, with what hungry haste, wee must applie our desires to our heauenly repast: otherwise it will neuer either fill or content vs. Doe not linger lazily as *Lot* did in *Sodome*. bee not slow paced to forsake the world; which is no better than a den of theeues, a stable of beasts, a puddle with swine, a dunghill with Snakes; yea, a part of Hell: bee not heauie and dull

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to resort to God. Breake off all dangerous delaies, whereby the deuill endeuoureth to deuoure all thy time: but as a Doue hasteth her flight from the Pursuit of an Eagle; so early and in good time begin to take wing, and dispatch thy selfe from the world, *to flie to the Lord.* Bee not taken sleeping, as was the slothfull seruant; but addresse thy selfe to the Lord. As God doth helpe *right earlie*, so *right early* seeke for his helpe: euen *before the morning watch: I say before the morning watch.*

Psal. 46.5.

All effects conuert to their cause, to receiue from thence their last perfections. The chicken so soone as it creepeth forth of the shell, will resort vnder the wings of the hen, the Lambe so soone as it is brought foorth, will applie it selfe to the teates of the damme; it will know her, it will follow her among all the flocke. But tell mee, reasonable man;

man; what reaſon haſt thou
not to doe that, which thou ſeeſt
vnreaſonable beaſts performe?
Thou art not perfect; thou 6
wanteſt many things. This doth
the reſtleſſe appetite of thy na-
ture conuince; alwaies deſiring
ſomewhat, and neuer fully con
tent. God would not make
thee perfect at the firſt: not be-
cauſe hee was ſparing, but be-
cauſe hee knew it fitteſt for thy
good; not as denying, but
as ſuſpending his plentie; not
to make thee poore, but hum-
ble; not becauſe thou ſhoul-
deſt alwayes want, but becauſe
thou ſholdeſt alwaies depend
vpon him. Lord, thy workes are
perfect, and I am the worke of 7
thy hands: I am *fearefully and*
wonderfully, but not perfectly
made. *Thy hands haue made me*
and faſhioned mee: but ſtay not Pſal.119.
here gracious Lord, proceede
ſtill to perfect thy worke, *O*
giue mee vnderſtanding, that I may

learne thy commandements. I was created vnperfect, like a blinde whelpe, but open thou the eyes of my soule; and therewith infuse thy light; that *I* may discerne my defects, and resort to thee dayly, to adde something toward perfecting thy worke. For of whom should I desire that which I want, but of him who hath giuen mee that which I haue? There is no doubt, but he who hath giuen the beginning, will also knit vp and finish the end.

8 Lord, *If* thou beest my beginning and my end, whom else should I desire? If all the good which *I* either haue or expect floweth from thy most liberall hand, vpon whom else should *I* depend: if thou beest my Father, my King, my Lord, my Creator, my preseruer, my gouernour, my redeemer; if I dayly receiue, not my preseruation onely, but some part of perfection from

from thee; to whom else should I hastilie flie? Seruants follow their masters for a small reward; and wherefore am not I diligent and readie both to *serue* and *obserue* thee, who hast *deserued* so much and *reserued* farre greater matters for mee? O my Lord! since I haue so iust causes and reasons, to resort vnto thee, wherefore is not my soule and all the abilities thereof enflamed with desire of thee? wherfore do I not take *the wings of the morning* and flie vnto thee? O my hope! my glory! my delight! O my beginning! my perfection! my end! O my God! when shall I truely long after thee? when shall I hasten to approach thee? when shall I finde all impediments remooued which hold me from thee? when shall I finde all that dead in mee, which is not delightfull to thee? when will the houre come, wherein nothing shall liue in mee

but thy selfe? when wilt thou violently rauish mee? When inebriate me with desire of thee? when shall I be wholly thine? when wilt thou transforme mee wholly into thee? when shall I see the day wherein I shall be one spirit with thee, and neuer after be diuided from thee?

I beseech thee. O my God! giue me wherewith to pay that which I owe thee, that albeit I cannot thus enioy thee, yet with all my heart I desire thee, and with all my endeauours aspire vnto thee: because, as in no other thing there is perfect ioy, so our desires and endeauours should aime at nothing else. For ioy answereth desire, as rest answereth motion; as rest is when motion ceaseth, so then is ioy when nothing is desired. But because in matters of this world desire hath no perfect rest, it followeth, that it hath in them no perfect ioy: but

Satiabor cum apparuerit gloria tua. Psal. 16.

as

as thou onely fillest our desires, so in thee onely is perfect *ioy*. And therefore graunt to my soule, I humbly intreat thee, such large proportion of ioy in thee, that my ioy may enflame my desire to bee with thee, and my desire may draw my endeauours *to flie vnto thee*. That my ioy in thee may bee such, that I propound nothing interially to my desires, nothing exterially to my endeauours, but onely to enioy thee.

Especially, O my soule, when thou art whipped with any affliction, addresse thy selfe forthwith to the Lord. So soone as thou feelest his stripes on thy backe, make no stay, (for this may procure thee a dreadfull, if not a deadly blow) but presently start vp and *fly vnto him*. For assuredlie, at these times hee worketh vpon thee, to aduance thee towards thy perfection; at these times he contriueth thee to loue 10

speciall end for himselfe. The godly are termed *liuely stones for a spirituall building*, but a stone must be squared and hewen, and by many sad strokes made fit, or else will not serue for a beautifull building. No doubt is made of the saluation of *Dauid*, who liued alwayes vnder the rod: but of the saluation of *Solomon*, who liued alwaies in prosperity and peace, much question is made. For doubtlesse as it is more dangerous sailing in fresh waters then in salt, so a prosperous life is more obnoxious to perils, then a life trauersed with many troubles. The more the children of Israel were oppressed, the more they encreased: the more the waters of the deluge swelled, the neerer was the Arke eleuated towards heauen: and calamities of this life are not only sure signes of the fauour of God, but meanes also to procure the same. For they stirre men

1 Pet.1.5.

to

to resort to God, and neuer to giue ouer their swift pursuit, vntill the dawning of diuine comforts open vpon them; aswell to dispell the thicke dampes and mists of their miseries, as both to enlighten and refresh their soules ouerclouded with heauinesse, and to erect them by hope of secure quiet and ioy.

Tribulationem & dolorem inveni, & invocavi nome. Domini Psal.114. De tribulatione invocavi Dominum, & exaudivit me. Ps.117.

II

Also whensoeuer thou fallest into any sin, doe not lie still, either pleasuring or sleeping therein, but early arise and *fly to the Lord*: haste thee presently; rather cut the knot, then stay to vnsie it. *Seek the Lord whilest hee may be found, call vpon him whilest he is neere.* But when is he more neere then at the present NOW? When may hee more easily bee found? when better called vpon, then at the very NOW, euen NOW when hee calleth to thee. *Now is the acceptable time, Now is the day of Saluation.*

Esa.55.6.

2 Cor.6.2.

All agree, that after sinne there is

is no hope of felicity ; no hope of eternal life but by repentance; Herein all are agreed, but wherein then lieth the difference ? Not in the summe of the debt, but in the daies of paiment. All agree, that repentance is due : but most perswade themselves that the paiment may be made at leasure. But assuredly there is no time so
12 fit as the present. For what stupendious stupiditie is it, to deferre the most weightie work of repentance to a future time ? whereby, besides that the *time* may bee taken from thee, thou shalt daily grow more vnfit to repent. For, by reason of long continuance and frequencie of acts, custome will grow strong and inuincible ; whereby nature is corrupted, grace estranged, and the power and tyrannie of the Deuill much confirmed.

13 Obserue hereof a familiar example. If a child be broght from a distant country, hee will perfectly

fectly pronounce our language in very short time: If hee bee a man of yeares, he will hardly or neuer rightly pronounce it. What is the cause? confirmed custome, which can hardly be broken: we are hardly drawn either to forget or forsake that, whereto of long time we haue bin inured. And assuredly, change of life is no lesse vneasie then change of language: and therefore repentance must needs be so much the harder, by how much it is later. Oh! how many would gladly forsake their wicked liues? but being fast locked and chained in the prison of euill custome, they are not able to break from themselues.

Hee who hath a great estate may well endure some waste expence; but he who oweth more then he is worth, had need bee a good husband of that which hee hath. Thou art not well assured to liue one houre, and dareft

Repromissio nequissima multos perdidit. Eccl.29.

rest thou make to thy selfe a prodigal promise of many yeers? Such promises haue beene the destruction of many: a sinner vpon such hope is little better then a sinner in despaire: for both sinne alike vpon different reasons. The desperate sinneth

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because he thinketh hee must be damned: the presumtuous because he hopeth he may at pleasure repent: hee sinneth because he despaireth; this hopeth because hee will sinne. Woe to this hope, woe to that presumption; both are fearefull and dangerous alike. God hath promised pardon to repentance; but hee hath not promised either time, or ability, or minde to repent. Hee hath alreadie giuen thee a faire time to repent: but

Acts 1.17

hee hath put times and seasons in his owne power; and will assuredly

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shorten them if they bee not well imployed. For so in the daies of *Noah* hee gaue 120 yeeres for man

man to repent; which because they did abuse, hee stroke off 20 yeares, and raised the deluge in the hundreth yeere.

Thou art carefull to cure the least hurts of thy body forthwith: and wilt thou neglect or deferre to remedie the *mortall* and *immortall* woundes of thy soule? When euery day thy miserable soule is hewen, burnt, poisoned, precipitated, torne in peeces; when euery day it perisheth a thousand wayes; wilt thou be nothing sensible thereof? wilt thou be like *Pharaoh*, who when all *Egypt*, as well in the fields, as in the houses, swarmed with frogges, yet would haue prayer deferred vntill to *morrow*. O mad delay! nay verely, *to day heare his voyce*, and *harden not your hearts*. Deferre not repentance vntill *to morrow*: for this will harden your *hearts* indeed.

Exod. 8. 10

Psal. 72. 16

Our life is compared by *Iob* to *the day of a hireling*. A labourer worketh

Et sicut mercenarij dies eius Iob 14.

worketh from morning vntill night, and then taketh his rest. So thou, O sinner, labour hard in the works of repentance whilest thy day lasteth: suffer not the darknesse of death, the night of nature to steale vpon thee: but early in the morning of thy health, strength and age, *fly to the Lord*: attend seriously thy work, and doe not loiter, for *the night will come when no man can labour.* If the world calleth thee aside, to riches, honour, pleasures, or any other of her enticing harlotries, tell her thou canst not come: thou hast a great important businesse in hand, and but a small time to performe it: thou hast neither leasure nor lust to listen to her.

Veniet nox quando nemo potest operari. Io.

When *Ioab* had defeated *Abner*, and chased his armie with a long execution, *Abner* cried to him; *Shall the sword deuoure for euer?* to whom *Ioab* answered, *As God liueth, if thou hadst spoken*

2 Sam. 2.

spoken in the morning, the people had gone away, every one from following his brother. The like may God answer to sinners, who all the day of their life beare armes against him, and at the night of their death desire to be at peace. As I liue, if you had spoke to me in the morning, if in seasonable time you had desired mercy, I would haue spared you: but now execution is in the heate, you come somwhat late: you must neuer stand to the courtesie of iustice, you come now vpon inuitable necessity, vpon base seruile feare, which neuer iustifieth. Your repentance now is not from the heart. You are now like merchants, who when their ship is in danger, throw their riches ouerbord; but when the tempest is ouer, search euery shore to find them againe. Your apprehension of present danger hath perswaded you against your wils to disgorge your con- 17

sciences.

sciences, and cast vp your pleasures: but if the feare blow ouer, if you recouer your former estate, you will forthwith returne to your former life.

Thus may God say, and thus for the most part it happeneth. We neuer examine our great accompt, wee neuer addresse our selues to be at peace with God, so long as we haue one vanity vnspent. But when time hath beaten from vs both youth, pleasure, and health; when it hath made vs both insociable to others, and burthensome to our selues; when our attendants are variable sicknesses and paines; when the soule loathes her ruinous and excrementall lodginge then looking into our consciences, which pleasure and sloth had locked before, wee behold therein the fearefull images of our actions past, and withall this terrible sentence engrauen: that *God will bring euery worke to*

Eccl. 12. 14

iudgment

judgment. But how dare we trust to our repentance at that time when the will by long custome is stiffe, and almost inflexible; when the vnderstanding partly weakened, partly amazed, is vnable to behold diuers obiects perfectly. Assuredly, to neglect God, to offend him willingly, casting our hopes on the peace which wee trust to make at our parting, is a high presumption, or (which is worse) a scornefull contempt. 18

Of all things that can bee desired, eternall felicity is the chiefe. No man but doth naturally desire it. No man with deliberate reason would lose it for the empire of all the world; no merchant is so foolish, who would exchange the hope thereof, for any aduantage that can bee set foorth: no man vpon any condition would bee quite cast out of that hope. Now the ordinary way which God hath appointed

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to attaine felicitie, is a long and labourſome walke, a great iourney, from vertue to vertue, *from ſtrength to ſtrength, vntill wee appeare before God in Sion.* This was figured by the ladder which Iacob ſaw in a viſion; extending from earth to heauen, and conſiſting (doubtleſſe) of many ſteppes. Signifying, that no man can attaine that happy height, no man can approach him who ſtandeth at the toppe, but by many degrees of vertues, whereof euery one alſo hath many ſteps. Conſider with mee but a few of theſe, and namely the mortifying of all affections, either vicious or impertinent and vaine: then the treading in all the ſteps of humility, patience, meekeneſſe, merciſulneſſe, temperance, obedience, feare, fortitude, true diſcretion, pure intention, ſobrietie, modeſty, externall compoſition, ſweetneſſe to others, ſeueritie againſt our ſelues, and all other vertues

required

required; and verely thou shalt finde it a long ladder indeed, and that which will require a long time to climbe. This climbing or walking is otherwise termed an edification or building. For as a great building cannot be moulded vp in an instant; but first the foundation must bee layde, then the walles erected, and lastly the roofe and floores framed: so in this spirituall building, a sure foundation must bee layd vpon earth, if wee intend to raise it to reach into heauen.

And therefore it is a point of extreame either blindnesse or madnesse, to aime at this end, this happie end, this last end, and not to obserue the meanes appointed to attaine it. This is thought to be the cause of the fall of Angels; euen because they aspired to their highest end, without due obseruing the meanes. For as sparkes strooke from a flint, if they flie vpward, they extinguish;

Bernh super Psal. Qui habitat in adiutorio.

guish; but if they bee caried downeward, they take fire and burne: so those Angels which humbled themselues and embraced the meanes, attained to glory; but they who proudly presumed by their owne abilities suddenly to attaine it, not onely failed thereof, but were deiected into hell. In like manner we all desire happinesse, there is not any who would not bee happie: but wee regard not the meanes appointed for that end. We wil not worke, wee will not walke; wee will not addresse our forces to the works, nor our feete to the waies which bring to happinesse. Wee will not take either time or paines; but thinke to mount to heaven, at a leape, at a iumpe; at the last time of our age, at the last minute of our life; by a few short wishes rather then prayers. But *blessed is the man* (O Lord) *whose strength is in thee, in whose heart are thy wayes. They shall goe from strength*

strength to strength, and vnto the God of gods appeareth euery one of them in Sion.

Wherefore, O my soule! howsoeuer others either linger or giue ouer; betake thou thy selfe speedily to the Lord. For to whom else shouldest thou resort? hee is thy perfection, thy last end, the rest and satisfaction of all thy desires. Thou doest naturally desire nothing but him; the desire of worldly things is but a disease. Goe too then, tumble vpon the bed of honour, riches, or pleasure; thou shalt neuer find rest, because thou cariest thy disease within thee: ridde thee of thy sickenesse, and thou shalt finde rest onely in God. The reason is plaine. God made thee onely for himselfe; and therefore beeing thy last end, thou canst not finde quiet, but onely in him. Againe, God onely is agreeable to thy nature: thou art his image, thou art

God formed man, and breathed into him the breath of life. Gen. 2,7.

art breathed from him. No worldly thing hath any proportion with thy nature, and therefore cannot giue thee true satisfaction. A horse is not satisfied with flesh, nor a Lyon with grasse; because such foode agreeth not with the nature of those beasts. No lesse can a spirit be satisfied with corporall things, because they are not conformable thereto. The gifts and graces of God are conformable to thy nature, they onely giue thee both nourishment and delight. Pride and enuie are spirituall things; but they no more nourish a soule, than poyson nonourisheth a body. God onely is agreeable to thy nature, God onely filleth thy desire. And yet neither by filling thy desire he doth extinguish it; neither by enflaming thy desire hee ceaseth to fill it. Wherefore (O my soule) Loose not time, but since he hath created thee: *Remember thy maker in the*

the daies of thy youth. Since thou hast no satisfaction but from him, *take the wings of the morning, and flie vnto him.*

VERSE VII.

O Israel trust in the Lord, for with the Lord there is mercie, & with him is plenteous redemption.

1 THE *inuincible force of hope.*
2 *God vseth to lay aduersities on his seruants, and seemeth little to regard them, & wherfore.*
3 *It is a fearefull state to liue free from troubles.*

4 *The secret thought of diuers princes.*

5 *Worldly things are like shadowes, and wherefore.*

6 *Whereon our trust must be grounded.*

7 *How the mercies of God may be esteemed.*

8 *In two respects, mercy in God is preferred before iustice.*

9 *God is most rich in his workes of mercy.*

10 *Wherefore mercy is said to be naturall and proper to God.*

11 *What we shall doe that we may not feare.*

12 *To whom there is nothing but mercy from God.*

13 *How ready God is to impart himselfe to sinners.*

14 *The plentie and riches of our redemption.*

15 *The treasure and ransome of sinners.*

16 *In whom is the default that sinners are damned.*

17 *The benefits of our redemption.*

18 *An*

18 *An example of our right to these benefits.*

19 *What our Sauiour is to vs.*

20 *Our title to the merits of our redeemer.*

Heauenly hope! there is no labour, no calamitie, albeit dayly storming, daily encreasing, but by thee is made tolerable! Without thee, many would faint and fall vnder their heauie burthens: but thou supplieſt, not onely ſtrength to endure, but courage to beare ouer all extremitie. This was figured by the window in *Noahs* Arke, which was made aboue towards heauen, ſignifying, that in that cruell calamitie, releeſe was to bee expected onely from thence. Death triumpheth ouer all earthly things, but thou triumpheſt ouer death; thou art more victorious than death. And therfore albeit *Iacob* was dying, yet

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Expectabo tuum salutare domine Gen. 49. Iob 19. 25 26.

his hope died not when he said: *I will looke for thy saluation, O Lord.* Herehence holy *Iob* also in his greatest extremities said: *I know that my Redemer liueth, & though wormes destroy this body, yet in my flesh shall I see God.* Wherefore, O my soule! doe not onely *flie to the Lord* vpon the wings of thy hope, doe not thou onelie rest assured vpon confidence in his Word, but perswade all others to doe the like.

O my friends, O all yee of the house, and Church of God! *Trust in the Lord.* Attend for succours only from him: for he is both ready and most assured. Albeit your distresse bee great and fearefull: albeit you be not presently heard, albeit you seeme to bee forsaken, yet *trust in the Lord.* Against all hope, hope in him: euen when your case seemeth desperate and forlone, euen vnto death stand steadie as

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a rocke, and *Truſt in the Lord.* 2
It is a familliar faſhion with our Lord, to ſuffer his friends and faithfull ſeruants to ſweat vnder the ſad burthens of aduerſities, and to ſeeme as hee neither heard their prayers, nor regarded their griefes. And this hee doth onely to exercife them; that their faith, patience, conſtancie, and other vertues may more glorioufly appeare: for that which the file is to the yron, and fire to gold; the ſame is trouble to the friends of God. Hee loadeth them with labours, becauſe thereby ariſeth their reward; which in no eaſe hee will ſuffer them to looſe.

If God hath not hitherto thus dealt with ſome, it is becauſe hee knoweth their weakeneſſe, hee knoweth their cowardice, hee knoweth how vnfitte they are to bee his ſouldiers; hee will not take them into his pay, they who neuer taſted troubles,

haue great cause to feare, that they are vnder no fauourable hand. For it is a propertie of the Deuill to blinde men by liuing in prosperitie, as men are blinded by walking in the snow. Hee leadeth his seruants like a hangman, by the broad and faire way of pleasures and comforts, to the place of their execution: hee mounteth them vpon high scaffolds, to the end to dispatch them with the greater griefe and shame. So was the rich man aduanced, when hee boasted of his wealth; but the same night he lost both his riches and his soule. When the deuill most flattereth, then he hunteth; then you are most in danger of his snares.

And therefore (O my friends) in all your troubles *trust in the Lord*; for this is one of the principall conditions of obtaining your desires. So soone as hee heareth the faithfull crie of his

faithfull seruants, so soone as hee perceiueth their true intention; so soone shall they finde their deliuerance at hand. Turne not from the Lord *to put your trust in Princes, or in the sonnes of men* Psal.146
And good cause why, *For when the breath of man goeth forth, all his thoughts perish.* Oh! that we could discerne the secret thoughts of diuers Princes, what stately towers they build in the wind; what wals, what palaces they frame, as it were by art of incantation: Such kingdomes they will ouercome, such cities they will beat downe, such spoiles their souldiers shall haue, such treasures shall rise to themselues: all which is puffed away with a breath. Euen as when *Pharaoh* said: *I will pursue, I will ouertake, I will diuide the spoile, I will draw my sword, my hand shall consume them: the winde blew, and the sea couered them.* Exod.15

Trust not also in worldly things, of which the wise man

saith; that *they passe away like a shadow*. A shadow is the counterfeit of a body, it representeth a body in euery point. It seemeth to haue head, armes, legges; to moue, to rest: when in very truth it is nothing. So all matters of the world are full of deceit. They are somewhat in appearance, but in truth nothing: nothing in the world but a mere appeary. They are represented to our eyes, but they do not continue: they are carried as a ship vnder saile, which hath not one moment of rest: as the world turneth round, so are all who trust in it, turned as in a wheele. This raiseth in
Es. 10. 14. them *a spirit of giddinesse or error*, which tosseth them forward and backward, and turning as a man rapt with a whirlewind, or as a drunken man in a dance. It is a proper name of God, *to be: Hee*
Exod. 3. *that is* (saith Moses) *hath sent me*: but nothing is more strange to worldly things then *to be*. And therfore

therfore *cursed is he that trusteth in man*, or any worldly meanes. But *Blessed is he that trusteth in the Lord.* Hier. 17. Psa. 84. & 146.

Neuer conceiue that you cannot trust in him, because you are sinners, because you are obnoxious to many infirmities, because you haue not performed obedience to him: Verily, you are most vnworthy to be regarded of God, when you most respect your own worthinesse and merits. What? would you ground your trust vpon such a false foundation? Nay, it must haue a more firme footing then so. It must rest vpon two steaddy stayes. One is, the *goodnesse* and *mercy* of God: the other is, *the plentifull merits of our redemption.* These are the immoueable pillars whereon our trust must bee grounded. *For with thee there is mercy, and plenteous redemption.* And therefore bee not dismayed at your owne vnworthinesse, but

direct your thoughts to his vnmeasurable mercies, and to his plentifull redemption; and therein aduance your hope to him, and say; *wee haue sinned and done*
Dan 9 *wickedly, we haue rebelled and departed from thy iudgments. O Lord, righteousnesse belongeth to thee, and vnto vs open shame. O Lord, vnto vs pertaineth open shame, because wee haue sinned against thee: yet compassion and forgiuenesse is with thee, O Lord our God; albeit wee haue rebelled against thee.*

7 If you will settle a true iudgment vpon his mercy, you may make the estimate by the immensitie of his diuine substance: For
Eccl. 2. 21. *as his greatnesse is, so is his mercy.* And therefore as he is infinitely great, so is hee infinitely merciful: and as he hath infinite riches to bee distributed, so is hee infinitely liberall to distribute the same. Otherwise there shall bee a defect and disproportion in the diuine substance; *If* hauing infinit

infinite goods to be distributed, hee should not haue an infinite mind and will for distribution. This great mercy of God was 1 Chr.6 3
not vnknowne to the idolatrous Philistims, who vpon presenting their offerings to him, assured themselues that they should bee healed. O the bowels of his mercy! he so loueth his creatures, that it greeueth him to see them perish: scarce do his eyes behold their miseries, but he is forthwith mooued to mercy. *Lord, they who know thy Name will trust in thee: for thou hast neuer failed them who seek thee.* Ps. 9.10.

There are two perfections in God, Mercy and Iustice; both cut by the same measure and compasse: neither can be greater nor lesse then the other, because both are infinite. Yet in two points they differ; in two points mercy is preferred before Iustice. First, because God by his owne 8
nature is more inclinable to mer-

cy.

Indignatio non est mihi. Es. 27. 4.

cy. For his essentiall goodnesse leadeth him to mercy: but hee proceedeth not to vengeance vnlesse he bee prouoked by our sinnes. And therefore when hee scourged sinners out of the temple, hee brought no whippe with him, but made it of cords which he found amongst them: hee taketh both the cause and the matter of the scourge onely from our selues. The second is because hee offereth his mercie generally to all: but his punitiue Iustice remaineth onely for those who contemne his mercy. All they who embrace his mercy, shall neuer tast the smart of his iustice.

6 Againe, albeit all the diuine perfections are not onely equall, but one in God; yet hee is most rich in the workes of mercie, & hath done greater things to demonstrate his goodnesse & mercie, then his other vertues and perfections besides. To manifest his

his wisedome and power, hee created the world; to declare his iustice, hee drowned it: but to shew his mercie, hee died for it. Oh! how inestimable greater is the worke, that God suffered for the world, then that hee created it? that God died for man, then that all men should haue perished. *O! the Lord, the Lord; strong, mercifull and gracious; slow to anger, and abundant in goodnesse and truth: reseruing mercie for thousands, and forgiuing iniquitie and sinne.* Exod. 34. 6

And therefore (O distressed men!) whensoeuer you approach to God for mercie, neuer distrust: neuer thinke your *importunitie* displeasing, or the *opportunitie* not fit. Neuer think that you offer him a matter, which either hee will bee vnwilling, or hath beene vnaccustomed to doe; but rather that you present him with occasion of acquiring praise, and to doe that which is most agreeable

10 able, both to his glory and to his nature. *It is his nature and propertie to haue mercy*. Not that other perfections are not also proper to him: but this hee hath in greatest estimation, for this especially he will bee praised. Assuredly if his mercie were not infinite, if it were little and limited, which might receiue diminution or increase, then were something imperfect in God: but nothing in him can bee imperfect; therefore his mercy is infinite, without either measure or end. Goe vnto him, any person, at any time, you shall alwayes finde that *with him is mercy*:

The fountaine of his mercy and grace which springeth from his fatherly heart, can neuer bee either stopped or spent: the waters thereof are of singular vertue, not only to cleanse the filthinesse of sin, but to enrich soules with heauenly beauty. Neuer

11 feare that you cannot bee refre

ſhed with theſe ſtreames. I will tell you what you ſhall doe, and you need not feare. Deteſt your ſinnes and *truſt in the Lord*, and his mercies will ouerflow, hee will be infinitely ſuccourable to you. His goodneſſe will wipe away all ſorrow that you haue beene ſinners, and make you reioyce that euer you felt as hauing made triall that as your offences ſurmount all meaſure, ſo his mercies and grace exceed your offences yea, it is not poſſible that God ſhould denie his mercy to penitent ſinners, who *truſt in him*; for then hee ſhould not make good his word, then hee ſhould denie himſelfe, which is not poſſible for him to doe. But if they truſt without repentance, they doe not then *truſt*, but preſume.

But as I haue told you (O yee ſeruants of the Lord) repent your ſinnes, and *truſt in him*: and then perſwade your ſelues that with God is no anger: nothing but 12

mercy

mercy and loue: because he cannot but loue those who beleeue in him. And therefore if any calamity fall vpon you, it is in mercy; endure it patiently, and hope to be deliuered when God shall thinke fit. If you haue committed any sinne, yet with God is mercy, trust to this mercy, and you shall neuer be indamaged by your sinnes. Albeit to your sence he appeareth to be angrie, regard not your sence, but stedfastly beleeue, that in heauen and vpon earth, there is nothing but mercy: if you should die for it, neuer suffer this trust to bee wrested from you. Beleeue not your sence, but beleeue the word which hath said, that *with the Lord is mercy*, for those *who trust in him*. Write this promise in your heart; that if you truely trust in his mercy, you shall not perish, albeit all sence, reason & experience should perswade the contrary, In your selues you shal find

find nothing but wrath, in the Diuell nothing but malice, in the world nothing but either dulneſſe or madneſſe: but firmely beleeue that with thy Lord there is nothing but mercy.

O mercifull God! bee ſinners neuer ſo vngentle, neuer ſo graceleſſe; thou art grieued to ſee them periſh. And if at any time they turne towards thee; thy mercy is ready to meete them, thou art ready to impart thy ſelf vnto them, *thou didſt neuer deſpiſe anywho called vpon thee.* O comfortable words! Giue mee grace (gracious God) to taſte once againe the ſweetneſſe of them. *Neuer did any call vpon him and was deſpiſed.* Bleſſed Lord! is not this thy word? wilt thou not make it good? wilt thou not doe as thou haſt ſayd? Lord, thou haſt made vs of nothing, we are feeble fleſh. We daily ſinne, wee daily aske pardon. Shall we now be deſpiſed, and neuer any deſpiſed

11

Quis inuocauit eum & diſpexit illum.

sed before? Our sinnes indeed are great; but thy mercies exceed all greatnesse and measure. Our sinnes are many: but there is no number of thy mercies. Our sinnes after forgiuenesse are many times renued: but thy mercies are not limited either to number or time. For *with the Lord is mercy.* At all times mercy; nothing but mercy; mercy neuer either exhausted or with-held.

The second foundation of your trust must be vpon the merits of our Redeemer. For with God there is not onely *mercy*, but
14 *plenteous redemption.* The plenty and riches of this redemption is the innocent and precious bloud of *Iesus Christ*: which as it maketh a treasure of innumerable riches, so can wee not doubt, either of his power or of his will to distribute the same: His *power* dependeth vpon his *will*; and his *will* is guided by his *loue*, wherewith he offered his bloud for our

our redemption. This *loue* enforceth his *will*; and his *will* is alwayes followed by his *power*. So as being largely assured of his *loue*, wee must nothing doubt, either of his *will*, or of his *power*. And the better to assure vs heereof, he was not sparing, but rather seemed prodigall, in expence of his most blessed bloud. Physitians prescribe bleeding in a moderate measure; but our Redeemer out of his vnmeasurable loue made a profuse effusion of al that hee had. One drop of his bloud in regard of the inestimable value thereof, might haue sufficed for redeeming many worlds: but to make our redemption plentifull, hee did not reserue one drop to himselfe. His bloud, his precious bloud, euery drop of his precious bloud, was poured foorth for our redemption. After that his externall parts were empried of bloud, by sweating, scourging, crowning and

and nailing: His internall and vitall parts were also drayned by the stroke of a speare. For in that water flowed foorth, without any tincture of bloud, it was an euident proofe that all the bloud was spent: A little bloud will giue colour to much water: and therefore if any little bloud had remained, the water must haue been somewhat coloured thereby.

15 This is the treasure, this the ransome wherewith sinners are redeemed. This most precious bloud was shed without measure: to the end, that bee our sins neuer so grieuous, so many, so often repeated, we should heere finde a plenteous redemption: whensoeuer with penitēt minds wee craue benefit thereof. Who will despaire? who can doubt of his deliuerance? When God of his owne will hath so plentifully redeemed vs. Who can suspect that he will be lesse willing to distribute

ſtribute this treaſure, then he was to amaſſe it? Aſſuredly there is no default in God if ſinners bee damned, for hee deſireth not the death of a ſinner: there is no default in God for not giuing, but there may bee default in ſinners, for not deſiring. God deſireth that his mercy bee magnified aboue his iuſtice; but ſinners deſire rather to *prouoke* his iuſtice, then to *inuoke* his mercy. 16

By this redemption wee are not onely deliuered both from the guilt, & eternall puniſhment of our ſinnes; but we are alſo enriched with the righteouſneſſe of our Redeemer. All the merits of his penury, trauailes, watchings, groanings, ſweat, teares, and bloud, are our rich treaſure. All his innocence & righteouſneſſe is ours. For the righteouſneſſe of the ſecond *Adam* is no leſſe ours, then was the tranſgreſſion of the firſt *Adam*: we no leſſe participate of the innocencie and ſanctity 17

ſanctity of the one, for our ſaluation, then of the diſobedience of the other for our damnation. And therefore as *Iacob* being apparelled with the garments of his elder brother *Eſau*, procured a bleſſing which by right of birth was not his due; ſo if we be clothed with the righteouſneſſe of our Redeemer, wee ſhall obtaine a bleſſing, whereto we can otherwiſe pretend no right. In offering this ſacrifice, and in preſenting theſe merits, what can wee feare? God is our Redeemer: *it is God who iuſtifieth, who can condemne?* God is our patron and Aduocate: *If God bee on our ſide who can bee againſt vs?* This is he to whom all the Prophets witneſſe: *That through his name all that beleeue in him ſhould receiue remiſſion of ſinnes.* This is the true liuing Temple of God; of whom the Temple of *Salomon* was but a figure. This is the Altar, whereon all the prayers which we offer

Rom.8, 31.& 33.

Act. 10.

Deſtroy this Temple, &c. Ioh 2.19. Their ſacrifices I wil accept vpon my Altar.

ser to God are acceptable to him. This is our only Priest, our only Sacrifice, our only Temple, our only Altar whereby we are made acceptable to God.

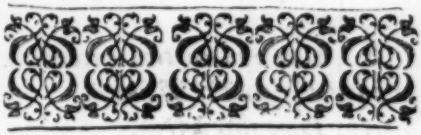
I will make this which I haue said a litttle more familiar by an 18
example. Albeit a man hath deserued, nothing of his Prince whereby hee may claime reither respect or reward; yet if his father haue performed great seruices, If he hath spent his trauails, his estate, his life in his Princes employment; the sonne may no lesse both boldly and iustly sue for reward, then if in his owne
person hee had deserued it. Our 19
case is not vnlike; for all who are in the state of grace, are the adoptiue sonnes of *Iesus Christ*, he is their Father, their second *Adam*; they are his sonnes, and consequently his lawfull heires. Not as *Filius? ergo Heres.*
if hee had died intestate; but by his last will and testament, which he made the euening before his death,

Hic est sanguis meus qui pro multis effundetur in remissionem peccatorum. Matth 26.

death, at his last supper, & soone after cõfirmed it with his blood. By this testament he gaue vs his bloud: and thereby hath made vs heires of all the merits for shedding his bloud. Hereby we haue good right to demand the reward due to all his labors, and to the losse of his bloud, and that with full assurance; not onely in regard of mercy, which drew him so liberally to lay foorth his bloud; but also of iustice, which thereby is largely satisfied. For whatsoeuer hee either did or endured in this world, all the sharp stony steps which he trode, was in no part for himselfe, but altogether for vs. For vs he was incarnate and borne; for vs hee sustained many contemptible both indignities and wants; for vs he fasted, watched and prayed; for vs hee did groane, weepe and bleed: Lastly, for vs hee died, which was the accomplishment of our redemption. Of all this he

Consumatum est. Io. 19. 30.

he hath made vs heires in his laſt will and teſtament; and that by his free goodneſſe and grace. For he was innocent, and needed not to diſcharge any thing for himſelfe: neither had he any need of vs, to encreaſe by that meanes either his greatneſſe or his glory.



VERSE VIII.

And he ſhall redeeme Iſrael from all his ſinnes.

1 A *Contemplation of God in his divine Maieſtie:*

2 *A contemplation of him in his humane abaſement.*

3 *How pleaſing the obedience*

of our Redeemer was to the Father, and for what cause.

4 *Two sacrifices obserueable in our Redeemer, and which was most acceptable.*

5 *The merit of these oblations pertaine to vs, and wherefore.*

6 *Of the Priesthood and intercession of our Redeemer.*

7 *Of the narrow capacity of our hearts, and Gods inestimable abundance.*

8 *Our redemption extendeth to all people, and to all sinnes.*

9 *How this is true.*

10 *How sinnes are said to be impardonable.*

11 *How God is said to blinde men.*

12 *God confineth sinners within certaine limits.*

13 *How notwithstanding our sinnes, we may be assured of pardon.*

14 *To whom the rich storehouse of redemptian pertaineth.*

15 *Our redemption dischargeth not onely from sinne and etern all punishment;*

nishment; but from miseries of this life.

16 *God conuerteth our miseries to good.*

17 *How calamities may be broken and a glorious conquest obtained.*

18 *He who commands his will, is more powerfull than many kings, and wherefore.*

19 *We cannot iustly complaine of externall accidents, and wherefore.*

20 *A Prayer.*

21 *An oblation.*

22 *A thankesgiuing.*

Come with me then, & I will carrie you to the toppe of a high watch tower, where you may behold maruellous things. Here with great humilitie and reuerence of your soules lift vp your eies aboue the clouds, and aboue all the heauens, surmount all the companies of Che-

rubin and Seraphin, & aduance to the higheſt throne of Maieſty. There faſten your thoughts vpon the moſt pure diuine ſubſtance, which there keepeth ſtate: that beautifull light, that vnapproachable light, which no mortall eye did euer behold. That glorious Lord, in whom are the beauties and perfections of all creatures, in farre greater excellencie than in themſelues: Him who with the bare inclination of his will created all things: Him whoſe bright Maieſtie as wee are vnable to behold, ſo without the light thereof we are blinde: Him whoſe wiſdome, power, beauty, Maieſtie, greatneſſe, cannot bee expreſſed, cannot bee comprehended. Who remaining vnmoueable giueth motion to all things; who gouerneth all things, yet applieth himſelfe to nothing; who vſeth all things, and needeth nothing; who changeth his workes, and

yet

yet remaineth constant in his counsailes: whom all the starres, all the Saints and Angels praise and adore. At whose presence the pillers of heauen tremble, who poiseth the whole masse of the earth with three fingers; and in whose sight all nations are as if they were not. Him whose happinesse is such, that it cannnot bee either increased or diminished: Insomuch as his glory will bee nothing the more, if all men should be saued and praise him: nor any deale the lesse, if all should be damned and curse him.

Quis oppendit tribus digitis molem terræ? Es.40.

When thou hast stayed there a while, and feasted thy desires vpon this high substance; descend againe by the same steps (as if it were vpon *Iacobs* ladder) and behold the same substance couered and disguised, not onely with humane flesh, but with all the miseries incident to humane flesh: not onely as a ser- 2

uant the baſeſt ſort of men; but as a moſt contemptible ſeruant, ſuffering both ſuch miſeries, and ſuch indignities as greater could not bee endured; and offering himſelfe in loue to vs, and obedence to his Father, euen to death; euen to the moſt painefull and ignominious death of the croſſe.

3 This obedience of the Sonne, was farre more pleaſing to the Father, than the diſobedience of the firſt man was offenſiue: his glorie by his obedience, is farre aboue the offence by the ſinnes of all men: the odour of this ſacrifice, offered with the fire of loue, vpon the Altar of the croſſe, was more ſweet than the fume of all the ſinnes of the world was noiſome. To vnderſtand this we muſt conceiue, that as nothing is ſo hatefull to God as vice, ſo nothing is ſo precious as vertue and ſanctitie. How acceptable then may wee thinke

this sacrifice to bee, wherein so many vertues were conspicuous in the highest degree of perfection? Here was most perfect obedience. Here was most earnest zeale of the glory of the Father, to satisfie the offence and contempt against his diuine Maiestie. What neede I speake of his high humilitie; by which hee would be accounted worse than *Barabas*? what of his most perfect patience, both in iniuries and in torments? what of his admirable fortitude and perseuerance, wherewith as a Giant without stop or stay he performed his enterprise? But aboue all his loue was most illustrious; his loue, I say, both of the saluation of man, and of his Fathers glory. This loue made his will so ready, and his desire so great; that hee was prepared to endure not onely the crosse, but a thousand deaths beside, in case the iustice of his Father had so requi-

red. He loued much more than hee suffered ; and was ready to haue suffered much more than hee did, if it had beene so appointed. Wherefore if wee consider a part, what he suffered, and what he was prepared in desire to haue suffered ? we may discerne two most acceptable sacrifices: one, partly seene, in that which he suffered : another, altogether inuisible, which was his will to haue suffered more than he did. And there is no doubt, but that the holy Father who principally respecteth the heart, did more accept the inward sacrifice of his will, than hee did the sacrifice of the passion which he did *outwardly* both act and endure.

5 And seing it is necessary that so great oblations merit a reward, it followeth that the Father must rewarde the Sonne ; Otherwise hee should bee either vnable or vniust, both which are impossible. But there can be no recompence,

recompence, but either in giuing that which one hath not; or in forgiuing that which he oweth; neither of which could be done to our Redeemer. For what could be giuen to him who wanted nothing? what forgiuen him who neuer offended? Therefore it is neceſſary, ſeeing a reward is due, and ſeeing it could not be giuen to himſelfe; that it bee giuen to ſome other for him, to ſome other for whom hee will require it. But for whom ſhould he require it; if not for thoſe for whom hee merited it? and to whom hee hath made himſelfe an example? wherefore hath hee commanded them to imitate his righteouſneſſe, if they ſhould not bee partakers of his reward? whom ſhould hee more iuſtly appoint for his heires, than his parents, his brethren, his children; who are grieuous debtors, and for whom hee hath vndertaken payment?

Assuredly, the Father will driue no man from him, who commeth to him in the glorious name of this redeemer: he shall alwayes finde redemption farre aboue his debt. Our redeemer so loueth vs, that hee maketh perpetuall intercession for vs: the father so loueth him, that he is neuer wearied, neuer molested with his intercession. This is hee to whom *the Lord sware and will not repent, thou art a Priest for euer.*

6 But stay a while, and pound these spices somewhat more O my soule; dwell a little vpon perusall of this rich piece, what busines is this which is done with so great solemnitie? wherefore did *the Lord sweare?* was it not sufficient for him who is truth, to haue giuen his word? wherefore also doth he adde that *he will not repent?* can the Lord repent of any thing that he saith or doth? Assuredly no. But all this is to confirme our confidence

dence: that whatsoeuer petitions and importunities are offered in that sacred name, the eternall Father wil neuer be wearie to heare them, neuer vnwilling to grant them. Men doe often repent of their promises, when the performance of them is either aboue their power, or to their disaduantage. But the high wisedome of the father cannot bee ouertaken with such ouersight: he will *neuer repent* him of his promise; as knowing right well, both what he promised, & for whose sake. Hee hath consecrated his sonne to be *a Priest for euer*. Hee is allwayes in his sight, hee alwayes sheweth that holy humanitie, those deepe and wide woundes which hee receiued for our sake. This is his perpetuall representation, this the perpetuall intercession which he maketh for vs: Lord open my mouth to praise thee, who hast opened so many mouthes as thou hast receiued wounds.

wounds, to pray to thy father for mee.

Blessed bee such a redeemer, blessed bee such an intercessour, blessed bee such prouidence and such power, either to preuent our miseries, or to preuaile against them. Cursed bee our distrust, cursed our negligence wherby the benefit of our redemption is often lost. The father hath deliuered the keyes of his infinite treasure to his sonne, and our brother; to our flesh and blood. He hath opened them, hee hath power to dispose them so largely as he please, and is pleased to doe it so largely as hee can: but wee often faile, either in will to desire, or in capacitie to receiue them.

7 Indeed the capacitie of our hearts is so narrow and straite, that it seemeth a small thing would satisfie our desires. For when we pray, we so pray, that it seemeth a little would content vs: our heauinesse is such, that we know

know neither how nor what to desire. So they who are in heauinesse, would be content with a little comfort: they who are in pouertie, would bee glad but of a little reliefe. But God thinketh not this enough: For hee giueth aboue all that we can aske or receiue: no man either can or dare aske so much, as hee is both willing and ready to giue. As wee slenderly beleeue, so we slenderly aske; but God raineth plentifully vpon the little poore sparkes of our prayers; and if we can await the time, will recompence our stay with inestimable aboundance. God is the first who *loueth*, and the last who *leaueth*: hee neuer forsaketh vs, vnlesse wee first giue ouer to trust in him, and pray vnto him. This it is to bee God; euen to redeeme and deliuer: and that with greater Maiestie and glory then can be conceiued. God is plenteous in all his

his workes; but in none so plenteous as in his great worke of redemption.

It was a merueilous redemption whereby the people of *Israel* was freed from the seuere seruitude of Ægypt: but it was not like this whereof I speake, it was but a type and figure thereof. This redemption is vniuersall; it hath discharged not one people alone, but all the world: There is no sinne, not onely committed, but possible to bee committed, which by this redemption is not discharged. And this is true in regard of *sufficiencie*; but in regard of *efficacie* it perteineth only to the elect; who are the Church, the true house & familie of *Israel*. But there can bee no offences, either for number so great, or for qualitie so grieuous, but this redemption is *sufficient* for them. Can this redemption which is of infinite value, be restreined to any limits of

of offences? Shall not hee whose *arme is neuer shortned*, be alwayes *able* to forgiue? Shall not he who forgaue to one debtor 10000, talents, bee alwayes *willing* to forgiue? verely in case that debtor had owed more talents, vpon his submission more had bin forgiuen. Such is the pitie of almighty God towards miserable men; that he neuer reiecteth their vnfained repentance: albeit a sinner be at the height of euill, let him in singlenesse and sinceritie of soule turne to the Lord, and hee shall be embraced.

If you finde in the Scriptures any sinnes termed *vnpardonable*; as *the sinne against the holy Ghost*: *the sinne vnto death*: for which we are forbidden to pray: you must not vnderstand it as if they could not be pardoned, in case the sinner did vnfainedly repent; for this were no better then bitter blasphemie. But such sinnes are said to be vnpardonable, because they

10

1 Iohn 5.

Scot in 2. d q. 3.

Psal. 65 v. 24. & 28.

they deserue blindnesse & hardnesse of heart, and to be depriued of the effectuall ayde of Grace: because the sinner neuer either turneth or stoppeth, but alwayes runneth forward, from badde to worse. *Let their eyes bee blinded that they see not, and euer bow downe their backes. Let them fall from one wickednesse to another, and not come into thy righteousnesse.* Not that God doth positiuely *blinde any man*, or *bow downe their backes*, but priuatiuely; in that hee doth not enlighten and direct them. His *sufficient* ayde he denieth to none; but by reason of some, either heinousnesse, or obstinace in sinne, he denyeth his most speciall and effectuall ayde to some. Hereupon their sinnes are said to be vnpardonable; because, albeit they might repent, yet they did not.

Psal.69. 14.28.

11

Wherefore, O man! to bridle thy broad bouldnesse in sinne, vnderstand that there are certain periods

12 *Aug. de vita Christi. cap 3. & 4.*

periods & bounds, which when sinners exceede, God leaueth them destitute; sometimes by denying his effectuall ayd, sometimes by abridging the terme of their life: For the *bloudie and deceitfull men shall not liue out halfe their dayes.* When the number of sinnes prefixed by God are once exceeded, when the measure runneth ouer, when the sinner hath digged his owne pitte; *Death shall come hastily vpon him,* and take from him both the present and future life at once. Verely he that hath appointed barres for the proud waues of the sea, hath also set limits and termes to thy sinnes: hee hath prefixed limits for his *effectuall* grace, but his aboundant redemption is alwayes *sufficient.*

Psal. 55.

Super tribus scleribus Damasci, & super quatuor non conuertam eum.

And therefore (O feeble sinner) albeit thou hast offended the most High, and conspired against his Maiestie; albeit thou hast forsaken his Law, and forgotten

13

gotten his benefits; albeit thou
haſt harlotted with thy owne
humours, and fouled his honour
vnder thy feete; in a word, albeit
thou haſt merited more torments
then hell can afford, yet neuer de-
ſpaire, neuer bee terrified by thy
weake ſuſpicions. But abſtaine
from thy ſinnes, let thy will ab-
horre them; and then approach
with truſt to the throne of mer-
cy: and aſſuredly thou ſhalt find
grace, not onely *ſufficient*, but *ef-
fectuall* for *all* thy ſinnes For then
thy Redeemer by his inualuable
blood will free thee from the ſer-
uitude of ſinne, whereto thou
haddeſt voluntary ſould thy ſelf;
then will hee take vpon him the
paine which thou haddeſt incur-
red; then diſcharge the obliga-
tion which thou haddeſt forfei-
ted.

14 But herewith thou muſt bee
incorporate into the family of
Iſrael, namely the Church of
God; thou muſt with *Nathaniel*
be

bee *an Israelite indeed, in whom is no guile :* for to these onely this redemption only pertaineth. Thou must earnestly endeauour first to bridle thy sensuall appetites, and by degrees to mortifie them. Thou must serue God in righteousnesse, and both constantly and closely adhere to him by loue. So shalt thou bee rightly disposed to participate of thy redemption : so shall riuers of heauenly riches flowe into thy soule. But whosoeuer is a stranger to this house of God, or liuing therein is no part thereof : whosoeuer (*I* say) doeth either obstinately or carelesey perseuere in sinne, and neuer regard to disingage himselfe by repentance ; hee shall neuer participate of the infinite treasure of this redemption ; the floudes of Gods mercies and of the merits of his Redeemer, shall neuer enter or approach his soule ; they are *sufficient*, but not *effectuall* for his

Io. 1.

his discharge.

15 And further, so ample and aboundant is this redemption, that thereby the Lord will deliuer his peopele, not onely from their sinnes and from eternall punishments due to their sinnes; but he will finally free them, from the miseries and calamities which in this life drive in their faces. Or if hee deferre this deliuerance for a time, yea, if hee stay vntill hee deliuer them at once, from the calamities of the world and from the world it selfe: yet is hee present with them all the meane time: hee refresheth them with his spirit, hee sprinkleth the diuine dewe of his grace vpon them: which maketh aswell their life, as the calamities of their life, not onely tolerable, but sweet. For they who beleeue, although they be faint and feeble hearted; yet they know, that neither death nor the deuill shall preuaile

preuaile against them: because God is thei Redeemer. This is thee office of God, thus will he haue to doe with sinners: to abolish their sinnes, to abolish either their miseries, or the sence of their miseries, and to create in them righteousnesse and life.

And further the Lord doeth not onely either end or ease our miseries, but hee doth more: he conuerteth them to our good. It is a propertie of the greatest goodnesse to change the nature of euill, and to conuert it into good. If a vine be not pruned, it runneth forth into superfluous stemmes and branches; and growes feeble and fruitlesse in the end. Bee content therfore, that thy desires bee pruned with afflictions: It is painefull to bleede, but it is mortall to wither. In this life (*patimur & patimur*) we are so nourished with the blessings of God, that therewith also we are nutured with his crosses. 16

And

17 And shall I tell thee, O my friend? shall I acquaint thee with an infallible experience, how all the calamities of this life may not onely bee endured, but vtterly broken? how thou mayest obtaine a most glorious conquest? This is worth the knowing, & by assistance of grace not vneasie to bee done. The Apostle findeth in one man two: the spirit and the flesh; the minde and the members; the soule and the body. These are so chained together as they make but one; and yet so contrary, as they make two. They are so contrary, as the life of the one, is the death of the other; the raising vp of the one, is the ruine of the other; whereupon the Scripture saith; that *He wholoseth his life shall saue it.* That is, hee who loseth his sensuall life, shall saue his spirituall life. Betweene these two men there is such a perpetuall combate, that thereupon

thereupon the life of man is termed a *warfare*: betweene these two men, all the maine businesse of this life consists.

Now then beat downe this mortall and bodily man, breake thy vnbridled appetites, set aside thy carnall pleasures and desires; and thou shalt liue peaceably and at sweet content: no worldly troubles shall molest thed. Thou complainest of externall oppositions; but thy enemies are within, thy proper passions make warre against thee: Vanquish these enemies, and thy complaints will cease. Hee is a great Lord who commandes himselfe, he who commandes his owne will, is more powerfull than many great kings. Many great Kings cannot 18
make their enemies to be friends; but this is done by commanding thy will. For wherefore are iniuries and aduersities troublesome to thee? because thou canst not

not endure them; thou esteemest them thy enemies, therefore they perplexe thee. But bee friends with them, and loue them, and then they will not molest thee; then they will bee pleasant to thy taste, thou wilt be gladde then, and glory in them. If worldly troubles be grieuous to thee, the fault is in thy selfe, it is in thy power to loue them: doe but cut off the desires of the world, and thou wilt neuer complaine of any worldly
19 thing. Complaine of thy inward desires, thou mayest; but of externall accidents thou canst not iustly complaine, because they cannot hurt thee, vnlesse thou wilt. If any thing seemes grieuous to thee, take thy selfe in hand, chastice thy inward enemies, and thou shalt bee quiet. As moathes consume the cloth, and wormes the wood wherein they breed; So thy owne concupiscences consume thy heart.

They

They gnaw thy bowels like the vipers broode, and worke out their birth by thy torment and death. It is moſt infallible, that no man is wronged but by himſelfe. Thou art thine owne enemie. Maſter thy ſelfe, and thou ſhalt haue calme quiet and ioy of ſpirit. As ſwine will not wallow in drie clay, ſo diſtempered paſſions will not tumult in a mortified minde.

Open my lippes O Lord my God, that my voice may vent foorth thoſe prayſes to thee, which the boyling deſire of my heart can poſſibly frame: that it may exhauſt the very ſpirit of my ſoule in prayſing thee for this ineſtimable benefit of my redemption. Abaſe mee to the knowledge of my ſelfe, abaſe mee in the Knowledge of my ſelfe, to the end that I may aduance to the knowledge of this great myſtery. 20

Lord, I haue nothing in my 21

selfe to offer to thee; either in recompence of all the good which thou hast done vnto me, or in satisfaction of all the euill which I haue done against thee. Whatsoeuer I haue is already thine, as flowing from thy plentifull hand, wherefore I offer them wholly to thee, to be directed to thy seruice. And not only all that I haue, but I offer my selfe to be thy perpetuall seruant. That hereafter I no more bend or binde my selfe to accomplish my will, but thine: that I seek not my owne pleasure or aduantage, but what is pleasing and acceptable to thee. Lord, I prostrate my selfe before thy feet, I yeeld my selfe wholly into thy holy hands: deale with mee as a Lord deales with his vassall or slaue, dispose of mee euen as thou wilt.

But because this is no more than nothing, *I approach with trust to thy throne of grace,* and

present to thee the most precious oblation, the most rich treasure that can bee found in heaven or in earth; namely, the life, death, bloud, labours, vertues, and merits of my Redeemer: which albeit they were proper to him, in regard of his passion; yet in regard of his satisfaction, they are more mine than his. I offer to thee, I say, his basebirth, his extreame poverty, his travailes, and banishment, his precious teares, his blessed bloud, his baptisme, his temptation, all the contradictions and rude reuilings of his enemies, all the sowre sorrowes and torments of his passion: the whippes, the crowne of thornes, the nailes, the speare, the Crosse and Tombe. I offer to thee his infinite zeale of thy glory, his perfect obedience to thy will, his ardent loue towards vs: I offer to thee his incredible humility, his invincible patience & gentlenesse, and

all other glorious vertues which sparkled in him, as starres in the firmament, as pecious stones in a princes Crowne. I offer to thee all his merits; not as a treasure of others, but as my owne riches by inheritance. His workes were finite, but the merits of his workes are infinite. I offer him wholly to thee, hee is wholly mine, in that his loue is mine. For when hee gaue me his loue, he gaue me himselfe: sith loue is no gift vnlesse the giuer be giuen with it: yea it is no loue vnlesse it be as liberall of that which it is, as of that which it hath.

22 O holy Christ! the repayrer of our life, the sweetnesse of our soule, the refuge against our calamities; what flintie heart regarding what thou hast suffered, will not bee enflamed with the desire of thy loue? will not aduance into hope of thy mercy.

And blessed bee thou, O All-powerfull, & All-merciful God! who

who hast giuen vs such right and interest in him, that wee may make this oblation to thee, both in thankefulnesse for *All* thy benefits, and in full satisfaction for all our sinnes. I beseech thee, O Lord, *for his sake*, forgiue *All* my sinnes, who *for our sake* endured *All* the punishments of my sinnes. I will not enquire into the depth of this mysterie, but I will embrace it with the loue of my will. The more incomprehensible it is, the more worthy is it: the Lord who is incomprehensible; not onely in himselfe, but in his workes. He hath so loued vs, that hee hath done many things for vs, which farre exceed the facultie of our vnderstanding: by which he hath much more deserued our loue, than by those things which wee are able to vnderstand.

Praise, & Glory, & Wisdome, & Strength, Dominion, Riches, and Power bee vnto our God for euermore.

A SVMMARY PRAYER.

ALMIGHTY God! the beginning & the end; in whom the beginning & the end are one: when thou diddest fashion and create man, his soule thou diddest frame as of a most diuine

diuine *matter*; thy proper breath; so in a most diuine *forme*; euen *in thy owne Image*. For this glorious guest, thou diddest prepare the palace of his body, not onely commodious for vse, but curiously both framed, and furnished for delight. But afterwards by reason of his transgression, this palace was turned to a prison: wherby it was much changed in conditiō. For as if a man for some offence bee committed prisoner to his owne house,

He breathed in his face breath of life. Gen. 2. 7 Gen. 1. 27.

hee becommeth ſoone weary of the place, wherin he took much pleaſure before; eſpecially if not onely in regard of himſelfe, but in the proper nature his houſe bee turned to a priſon: ſo albeit the body of man was once a pleaſant habitation, yet when by ſinne it was turned to a priſon, the ſoule findeth therein, many miſerable moleſtations.

A priſon is a place horrid and vncleane; wherin the companions are theeues,

theeues, murtherers, and other malefactours: the place commonly a sink, whither all the filth of a city doth draine. And albeit a childe borne and brought vp in a prison, and neuer acquainted with other life, wil laugh and desport, and not onely take contentment, but delight in that place; yet if an honest man who knoweth liberty, chance to come there, how is he annoyed with the filth? How with the vile society which hee is constrai-

ned to endure? What friends, what ſuit will hee make for his diſcharge? So they who neuer looked out of their body, are well pleaſed with the euil qualities thereof. But they who haue conuerſed in a heauenly life, and yet are gaoled in this priſon of mud, & tied to the ſociety of a thouſand diſordred appetits, as ſo many malefactours, how vnquiet are they? how wary? how deſirous to bee at liberty? Hereupon one cried, *Bring my ſoule out of pri-*

Pſalm 142. vlt.

prison, and I will prayse thy name. And another: *I desire to bee dissolued.* And
Philip. 1
again: *Who shall deliuer me from this body of death.*
Rom 7.

Out of the *deepest* dungeon of this prison (O Lord) *I* crie vnto thee: *deepely* couered with naturall corruption, *deepely* ouerwhelmed with actuall transgressiõs, *deepely* charged both with sence and feare of thy wrath, *I* streine foorth my voyce vnto thee. Lord, thou art alwayes far distant from sinners, and

&now out of this *deep* distance, *I* doe not weakly desire thee, but with *deep* sighes and groanes from the *depth* of my heart, I call vnto thee. I haue sinned, and thou hast punished: I haue displeased thee, and thou hast disquieted me; according to the greatnesse of my sinnes, thy punishments haue beene great vpon mee. Out of this *depth* both of infirmities and of calamities, with an inflamed spirit, I lift vp my voyce, hands, eyes, and

soule

ſoule vnto thee. Heare mee (O Lord) who doeſt no ſooner heare then helpe: Oh! let the complaint of my ſobbing ſoul haue acceſſe to thy gentle audience. Looke not vpon my ſinnes and vpon thy iuſtice; but looke vpon my miſeries, and vpon thy mercies: turne away thy face from me, as *I* am ſinful, but regard me as *I* am ſorrowful for my ſinnes. Deſpiſe not (O Lord!) the worke of thy hands.

For thou knoweſt of what

what mettall wee are made, thou knoweſt the bad temper thereof; thou knoweſt, not onely our weakenes, but our prone inclination to euill. Inſomuch as if thou ſhouldeſt examine our actions by the exact ballance, and then ſmite them by the ſeuere ſword of thy Iuſtice; all muſt deſpaire; wee muſt all be damned. For there is none ſo innocent vnder heauen, who can either anſwere thy Iuſtice or endure it. No one can ſtand before

thee

thee in Iudgement; not one can answere *one for a thousand.*

But thou wilt not bee so rigid & seuere against thy feeble creatures. For with thee abideth not only *Iustice*, but also *Mercie*; not onely *Iustice*, for obstinate sinners, but *Mercie* for the penitent. Thou art aboue measure milde and fauourable to all that repent; thou canst not deny thy *Mercie* from any who desire it from an humble heart. And therefore albeit my sins presse hea-

heauie vpon mee, albeit they trouble my soule with many terours; yet will I worship thee, with a dutifull and obedient *feare*. I will *hope* in thee, but not cease to *feare*: I will *hope*, but not presume, and therefore must I *feare*. I will *hope* in regard of thy goodnesse; I will *feare* in regard of my owne euill: I will *hope* in thee for thy *mercies*, and I will feare thee for thy iustice.

Vpon these two wings will I *flie* vnto thee; with these

these two eies will I *looke for thee*: but my trust addresseth it selfe especially to thy mercie. Of this mercy thy *word* hath giuen assurance: thy *word* expresseth much fatherly affection; thy *word* is full of many sweet promises of remission of sinnes: and therefore my trust layeth hold vpon thy *word*. For were it not a dishonour to a King? would not people speake shrewdly of him, if hauing promised his pardon, hee would execute

execute men for the ſame offence? Aſſuredly, whatſoeuer ſome Kings may doe, thou canſt not; thou canſt not denie thy word, becauſe thou canſt not denie thy ſelfe. Thy *iuſtice* will not ſuffer thee, either to reuoke, or lightly to regarde the promiſes of thy mercy, in caſe wee apprehend them in ſeaſonable time.

And therefore *I* will not bee either betrayed by pleaſures, or benumed by ſluggiſh ſloath: *I* will not ſuffer time to paſſe, vntill

vntill time shall be altogether past. When there cannot possible bee any harme in haste, I will not aduenture vpon the dangers of delay. O Lord my maker! quicken mee with thy inciting grace, that I may with all speed addresse my selfe both to entreate and to embrace thy mercy, that I may timely begin to attend vpon thee. For albeit no part of life should bee either shortned or mispent; Albeit I should bee most couetously carefull to imploy

ploy euery minute there-of: yet is man too mortall to attaine performance of the leaſt part of his duty to thee. And although I be not preſently releeued, although for a long time thou withholdeſt thy helpe; let not my hope bee wearied in waiting for thee; let mee both patiently and conſtantly expect thy pleaſure.

And ſo muſt all doe who ſincerely ſerue thee; who put their truſt in thy word: and ſo they ſhall neuer

neuer be disappointed of their hope. For not only thy mercy is most faithfully assured by thy word; but thy iustice also is plentifully satisfied, by the inualuable bloud of our *Redeemer*; which is so noble and precious in thy sighe, that there neither are, nor can be any sins, for expiation of which it doth not suffice. It openeth the gate of grace to all that repent; it excludeth none, it sufficeth for all. Let no man feare the multitude of his sins, this

mercy

Mercy and this *Redemtion* do infinitely surmount them: they infinitely ouerballance the sinnes of all men, in case they repent. Lord! thou art a great Physicion, thou knowest all our sicknesses, and art most expert in all sorts of remedies. What soeuer our diseases are, neuer so desperate, thou hast variety of remedies in store, aud knowest right well how to apply them: thy mercy & *redemption* thou hast alwaies at hand.

Wherfore with all feare

and

and reuerence which my weakenesse is able to apprehend, *I* resort now to thy throne of grace; most humbly entreating thy mercy, and the benefit of thy *plentifull Redemption*. Repell me not from thy presence, I beseech thee; vntill *I* be reconciled to thy fauour. For *I* am no stranger to thy house; I am one of thy people, a citizen & member of that Church, which thou hast so abundantly redeemed. Grant me (O gracious God!) a longing

longing desire to be with thee; for whosoeuer desireth to bee with thee, shall be welcome to thee; whosoeuer desireth not to be with thee, shall neuer approach thee. Deliuer me from all my sins; deliuer mee from all the calamities which I suffer in this life: and enroll me for the life to come, among thy blessed elect citizens of heauen. That as here with sinners I pray vnto thee, so there with thy Saints I may eternally praise thee.

AMEN.

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